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THE EDWIN C. DINWIDDIE
COLLECTION OF BOOKS ON
TEMPERANCE AND ALLIED SUBJECTS
(PRESENTED BY MRS. DINWIDDIE)

E. L. Dennidie.

THE

FOUR PILLARS

OF TEMPERANCE.

BY

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I.

THE PILLAR OF REASON.

“Come, now, and let us REASON together.”—ISAIAH i. 18.

“Read, not to contradict and confute, not to believe and take for granted, nor to find talk and discourse; but to weigh and consider.”—LORD BACON.

ORD BACON also justly observes, “that the great end of all study should be first to obtain correct opinions, and then to turn them to some useful purpose.” But the inquirer after truth may say, “Where am I to obtain the necessary information in order that I may form ‘correct opinions,’ and arrive at proper conclusions?” Here at once we perceive the value of the temperance movement, for by its agency inquiry has been awakened, thought stirred up, information collected and scattered far and wide, so that we are now in a far bet-

ter position of ascertaining the real merits of this subject, than were our forefathers, who waged such successful warfare against slavery, corn laws, and other kindred evils of bygone days.

THREE THINGS during the last thirty years have been thoroughly and faithfully investigated.

1st.—*The extent of the vice, Intemperance.* The alarming fact has been discovered that *there is scarcely a single family to be found but what has suffered, directly or indirectly, from its ravages.*

2nd.—Such being the case, it became of the utmost importance, in the next place, to be enlightened as to the *real nature of the cause*, and this has resulted in the discovery that intoxicating liquors of all kinds are in *themselves bad*. Hence, so long as they continue to be used, they will of *necessity* be a curse to the Church, as well as to the world, producing “evil, and that continually.”

3rd.—*The only sure and certain cure* that can meet the necessities of the case is found to be in TOTAL ABSTINENCE *from all intoxicating drink*, so far as *each individual is concerned*, together with the TOTAL AND IMMEDIATE PROHIBITION *by*

the State of the manufacture and sale of such drink by law.

The *value* of the principles of the Temperance Society have been found to consist in—

1st.—*Its SIMPLICITY.* So clearly is this the case, that we find children even comprehend it; hence thousands of “Bands of Hope” have been formed, in which are to be found boys and girls of all ages.

2nd.—*Its EFFICACY.* The efforts of the Temperance Society are directed, *First*, to *prevent sober people from becoming drunkards*, upon the old plan that “prevention is better than cure;” the *Second*, to *reclaim* such as have become victims to the vice of intemperance. *Third.* To *preserve* those who are exposed either *to fall* on the one hand, or those who *have fallen* on the other.

3rd.—*Its ADVANTAGES* to individuals, families, schools, churches, towns, countries, &c., cannot be over-estimated, especially when contrasted with the *dis-advantages* which have *always* attended the use of intoxicating liquors, by whatever name or color known.

Before, however, we proceed any further, let us endeavor to settle the meaning of this word *temperance*, for unless we are agreed as

to the word we employ, we are not likely to arrive at a proper understanding of its application. To use the language of SYLVESTER GRAHAM :—

“In every matter worthy of the serious consideration of the human mind, truth should be the grand object of inquiry, and, in order to arrive at truth most clearly and most conclusively, first principles should always, so far as possible, be ascertained and set forth, as the general foundation of all argument on any question discussed ; and this is particularly necessary in all matters of controversy : because, without settling the first principles as the basis of reasoning, controversy rarely amounts to anything more than a war of words, and seldom serves to advance the cause of truth. For these reasons we shall make it our first business to ascertain, and set forth as clearly and as fully as possible, those first principles pertaining to the subject, on which the validity and conclusiveness of all our subsequent reasoning will depend. If the first principles on which we base the argument are true, and all our reasoning is in legitimate accordance with those principles, then our conclusions *must* be true, whether

they agree with the opinions of others or not." (1)

TRUE TEMPERANCE, OR MODERATION, we define to be, "THE MODERATE USE OF ALL GOOD THINGS, BUT TOTAL ABSTINENCE FROM ALL BAD THINGS." Dr. South says:—"It is an ancient artifice of fraud, to prepossess the mind by representing *bad* things under a *good* name." We shall, therefore, proceed to strengthen our position by reference to various sources competent to give us information.

"TEMPERANCE—Moderation, particular habitual moderation, as regards the indulgence of the *natural* appetites and passions, restrained or moderate indulgence."—Dr. Webster, *Dictionary*, 1806.

"Temperance—*noun*. Moderation, especially in drink. *Abstinence*, *adjective*—enjoining or practising *abstinence* in the use of spirituous liquors."—Dr. Worcester's *Dictionary*, 1856.

"He who knows what is *good* and chooses it, who knows what is *bad* and avoids it, is learned and temperate."—*Socrates*.

"Moderation is a subduer of our desires to the obedience of reason."—*English Gentleman*, 1633.

(1) "Philosophy of Sacred History."

“Temperance is the habit by which we *abstain* from all things that tend to our destruction ; intemperance the contrary vice. As for the common opinion, that virtue consisteth in mediocrity, and vice in extremes, I see no ground for it. In gifts, it is not the sum that maketh liberality, but the *reason*. And so in all other virtues and vices.”—*Hobbes, De Corpore Politico* (1640).

“The ‘*temperate*’ man of the New Testament is the man who has power *in himself over himself*. Hence it follows that the *temperance* of Scripture is a most comprehensive virtue, embracing the whole scope of that internal government which, under grace, it is our duty to exercise over our own propensities.”—*Gurney’s “Thoughts on Habit and Discipline.”*

“True and universal temperance is the spirit of obedience to all the laws of man’s manifold and miraculous nature.”—*Westminster Review*, 1852.

“MODERATION, then, in its widest use, signifies *proper SELF-government*—often, therefore, the denial of appetite—while TEMPERANCE denotes a *proper and proportioned use of THINGS*, and of course restraint of evil impulses, and abstinence from improper objects.”—*Dr. Lees’ Works*, vol. i. p. 2.

Put into a syllogistic shape, the definition stands thus :—

1. Dietetic temperance consists in using the good and abstaining from the bad.
2. Alcoholic drinks are not good, but bad.
3. Therefore the rule of temperance is abstinence from them.

“Nothing,” says Mr. Swainson, “can exist if it do not combine all the conditions which render its existence possible ; the different parts must be co-ordinated in such a manner as to render the total being possible, not only in itself, but in its relations to those which surround it ; and the analysis of these conditions often leads to general laws, as clearly demonstrated as those which result from calculation or from experience.” (1)

A child easily understands the truism, that if we never drink we can't get drunk, just as it comprehends the advice of its mother, “don't touch the fire, and you can't get burnt.” And yet how difficult it is to convince most people, that the readiest way to bring about the entire sobriety of the nation would be for each to leave off drinking. The very simplicity of the means proves a barrier to its general reception, and yet reason, if allowed to rule,

(1) “Study of Natural History,” p. 85.

would teach that there must be a *cause*, if we see an *effect* ; if, for instance, the inhabitants of a certain street manifested signs of sickness all of the same character, the medical man would instinctively ask what they had been eating or drinking? and proceed carefully to examine the water, &c. Should he discover that owing to the *pipes*, the water was charged with poisonous material, he would at once order instantaneous abstinence, or his medicine, good as it might be in itself, would do but little towards the *cure* of the disease, while the *cause* remained in full force. It is the same with regard to other things with which we are familiar ; we at once feel compelled to ask, “ *What is the reason?* ” Now there is an admitted axiom in every department of human science, which will apply with equal force to the matter before us, viz. :—that an effect cannot exist without a cause, and that a cause does not operate without being applied. Let these admitted propositions form the basis of our reasoning upon this subject, and let us try and ascertain, if we can, whether *intemperance* is an inevitable thing over which we can exercise no control, or, whether it is one of those conditions which is the LEGITIMATE RESULT of an ADEQUATE CAUSE ; by this means we shall be the

better enabled to deal with it in an efficient manner, and “stay the progress of the foe,” for, in the words of an able writer, “Providence has gifted man with *reason*; to his reason, therefore, is left the choice of his food and drink, and not to instinct, as among the lower animals. *It thus becomes his duty to apply his reason to the regulation of his diet, to shun excess in quantity, and what is noxious in quality*; to adhere, in short, to the simple and natural: among which the bounty of his Maker has afforded him an ample selection, and beyond which, if he deviates, sooner or later he will suffer the penalty.” (1)

“From *reason, or revelation*, or from both together, it appears to be God Almighty’s intention that the productions of the earth should be applied to the sustentation of human life. Consequently, all waste and misapplication of these productions is contrary to the Divine intention and will, and therefore wrong, for the same reason that any other crime is so: such as destroying, or suffering to perish, great part of an article of human provision, in order to enhance the price of the remainder, or diminishing the breed of animals by a wanton or improvident consumption of the

(1) Prout.

young. To this head may also be referred what is the same evil in a smaller way, the expenditure of human food on superfluous dogs or horses ; and, lastly, *the reducing the quantity in order to alter the quality, and to alter it generally for the worse, as the distillation of spirits from bread corn.*" (1)

We are afraid, in many cases, that, in the words of the celebrated Mr. Mill (when writing on wages):—

"It is not against *reason* that the argument has to struggle, but *against a feeling of dislike* which will only reconcile itself to the unwelcome truth, when every device is exhausted by which the recognition of that truth can be evaded." (2)

If we "begin with observations, go on with experiments, and, supported by both, try to find out a law and causes" (3) (for that which begins to exist *must* have a cause), we shall soon arrive at the conclusion, that *with the beginning of drinking, is the beginning of the consequences* ; hence it is important to have the mind clearly enlightened as to *the real nature and effects of these drinks*. Education

(1) Paley's "Moral Philosophy."

(2) "Political Economy," 5th edition, Vol. I., p. 430.

(3) Lord Bacon.

in the *wrong* way does more harm than ignorance, inasmuch as we find by experience that it is harder to *unlearn* than to learn ; this is especially the case where appetite gets in the way ; and still more so, while using an article that is so “seductive in its beginning and dangerous in its course” as is alcoholic drink. Even Mr. Johnston admits, in his ‘Chemistry of Common Life,’ that “the *peculiar danger* attendant upon the consumption of *intoxicating drinks*, arises from their *extreme seductiveness*, and from the *all but unconquerable strength* of the drinking habit when once formed. Their *peculiar malignity* appears in becoming the parent and nurse of every kind of suffering, immorality and crime.” In proof of this we often hear it said, “Drink, but keep sober !”—while the advice of reason and temperance is, “Don’t drink, and remain sober !” This plan is at once easy and safe, while the opposite is both difficult and dangerous. This leads us to notice that—

Drunkenness is caused by drinking :—“The great discovery,” says Dr. Edgar, “which now flashes across the world with lightning’s brightness is, that the *temperate (or moderate) drinkers* are the chief promoters of drunkenness. Who give *respectability* to the whole of the

customs and practices which constitute the school of drunkenness? *The temperate.* What is the chief apology for drunkenness? *The moderate drinking of the temperate.*" Hence, if ever the evil is to be effectually cured, we must get the *moderate* drinkers to change their habits. Could this be done, the evil would soon die a natural death. This will be still more apparent if we ask, "*What is essential to sobriety?*" To this *many* answers are made by drinkers, but the *ONE* answer of reason and temperance is, *ABSTAIN* from the drink which *alone* produces drunkenness.

If, therefore, *drink is the one thing essential to drunkenness*, and we wish to find a short and easy method to put an end to the effect, we must stop drinking. Let it ever be remembered that opinions or habits cannot alter the nature of an action, whether it be in itself right or wrong. Drunkenness has been too long regarded rather as a *misfortune* to be lamented, than a *crime* to be avoided. Men seem to forget that each act of virtue makes the doer more virtuous, and each act of vice more vicious; and as man is responsible for his thoughts as well as his actions, he incurs the praise or the blame attending his decision either way. As Dr. Cumming says, "the fact

is, you must never forget that we are responsible for the conclusions we come to upon the evidence submitted to us personally, not for what other men think or say. . . . Majorities and minorities have nothing to do with what is truth and what is error. We must take *evidence* and *facts* as they are submitted to us, and come to a conclusion in the sight of God, for which we are responsible to God." (1)

But we go even further. If it can be shown (as we think we shall be able to do very clearly) that these drinks in their very nature are injurious to health, then to use them, in however moderate a quantity for self-gratification, becomes an act of intemperance. For what is drunkenness but the voluntary and entire subjection of the rational and moral part of man to his animal nature? Therefore, whenever we see the sensual appetites and passions of men triumphing over the dictates of their reason and moral sensibilities, we see illustrated that defect of character we call moral infirmity, and to which it is chiefly owing that the first step is taken in the career of vice and folly, and as there are no vices the allurements of which are so numerous and fascinating as those which conduce to intemperate drinking,

(1) "Satan an Angel of Light."

how important that we shun the use of an article the direct tendency of which is to weaken the power to *will*, and the wish to *act*; for it is the very nature of these drinks gradually to entwine their influence around man, until they almost, so to speak, *force him to be willing* to submit to their destructive power.

At the same time, it should be borne in mind that we cannot believe what is untrue without suffering the consequences more or less, and this is especially the case when our wrong *notions* lead to actions. This will be seen from the testimony of Dr. G. Wilson, who says :—

“A chief peril, however, in the moderate use of intoxicating drinks, in whatever way induced, or upon whatever plea adopted, lies in its being, but too frequently, merely a *state of transition* towards the formation of propensities of a more marked and fatal character. The delusive gratification following the first draughts incites to their repetition, and as the enjoyment, by a natural law, *recedes* farther and farther from the reach of the victim, he is induced to pursue it with stronger efforts, and with greater ardor, as if unwilling to abandon the hope that might still be renewed in its original purity. He cannot long appeal to his

reason, for the course which he follows soon annihilates reason ; or, should his better judgment occasionally interfere, it can lay no hold upon that weak facility which grows upon his disposition and renders him an easy though still, to a certain extent, an unwilling prey to his temptations. Not that he is, as yet, fully conscious of his danger ; for the usages of society combine to surround him with their allurements, and shed a false glare over the real darkness that extends before him. How many a gallant youth who could recognize this as the true picture of the morning of his life, before his manhood has reached its noon, has fallen a victim and a wreck ?”(1)

“*One of the first stages of intemperance is witnessed in the anxious and uneasy feelings which even MODERATE drinkers invariably experience, on occasions when they have accidentally been deprived of their accustomed stimulus.* Sensations of this nature present undoubted evidence of the existence and development of the *inebriate* propensity. Indeed, the great danger of moderate drinking consists in the inability to ascertain at what precise period in the progress of the vice this unnatural sensation first commences. . . . The moderate use

(1) Wilson's "Pathology."

of intoxicating liquors, both in a moral and physical point of view, is the *high road to intemperance.*" (1) "If," remarks PALEY, "we are in so great a degree passive under our habits, where, it is asked, is the exercise of virtue, the guilt of vice, or any use of moral and religious knowledge? I answer," he says, "in the *forming and contracting* of these habits. Thence results a rule of considerable importance, viz., *that many things are to be done and abstained from, solely for the sake of habit.*" (2)

"What is all this drinking but a poisoning of the brain and consequent perversion of the human mind, a debasement of that higher reason and those moral faculties which God has given us to distinguish us from the brutes—and that, too, by taking in our hand an extraneous and material poison and wilfully and knowingly introducing it to our stomach, without any plea of necessity whatever? I ask the religious man if such perversion of reason and morality—God's greatest gifts to man—is not a sin? I ask the merely moral man if such perversion of man's greatest attributes is not one of the meanest and most degrading species of sensuality in which poor

(1) Dr. Grindrod's "Bacchus."

(2) Paley's "Moral Philosophy."

human nature ever wallowed. Yes, this 'exhilaration' is neither more nor less than incipient drunkenness, and differs only in degree, not in kind, from the state of the drunkard who rolls in the gutter! You may rest assured that, if you apply the methods of scientific reasoning in the strictest form—viz., observation, experiment, and comparison—whether you proceed inductively or deductively, you will and must always arrive at the same inevitable conclusion—that alcohol is a brain poison in *quality*, *quantity* being only the measure of its effects; and that this fact is the true cause of most of the personal, and of all the social and national evils it produces—and these are 'legion.' What moral rules and practical deductions and conclusions, then, ought we to arrive at from these premises? The answer is logically and morally inevitable—that total abstinence from *alcohol and all other brain poisons*, as articles of diet and refreshment, is an imperative and personal *duty*, and that the total and immediate prohibition of their manufacture and sale *for such purposes*, is the *duty* of the *State*. Recollect that the fact of alcohol being a brain poison does not depend upon the *opinion* of any man or set of men; it is an undeniable and established scientific fact, and,

therefore, out of the domain of, and infinitely superior to, all and every opinion and mere authority of any man or set of men." (1)

The laws of cause and effect are the same in their operations in the mechanical, moral, physical, and spiritual world; if *right seed* is sown, we may reasonably expect *right fruit* to appear; intemperance appears to us not to be so much itself a sin, as the result of the *sin of drinking*; this principle was even acknowledged by a writer in "Blackwood" some time since; he remarked:—

"Wine! wine! whose praises are clamorously sung around the festive board, and whose virtues supply the song with brilliant thoughts and ardent syllables, what need of eloquence and verse to sound thy fame, while *murder* and *seduction* bear ghostly witness to thy potency?"

Wisely, therefore, has it been said, "to *know* the laws which inhere in all things is the highest glory, the completest triumph of the intellect." (2)

We have been told that "the glory of human nature consists in its intellectual and moral capabilities; in the ability to discover truth,

(1) Dr. J. M. M'Culloch.

(2) Rev. B. Brown.

in the capacity of discriminating, and the power of choosing, between right and wrong ;” but INTOXICATING DRINKS PERVERT THE JUDGMENT. “At the beginning of intoxication, the ideas flow with a more than natural rapidity ; self-love soars above our prudence, and shows itself openly ; we lay aside the scale of deliberation, the slow, pondering, measuring, and comparing instruments of judgment. In this condition every man is a hero to himself ; he feels as he wishes, and the state of his mind is betrayed by boastings and falsehoods, by pretensions to abilities beyond his possessions, and by a delusive contempt for the evils that beset him.” (1) How dangerous, then, must be the practice of introducing them into the system, and thus for the time robbing man of the power of “*choosing between right and wrong.*”

The brain is “the laboratory of wonders, the very masterpiece of the Almighty,” entrusted to man to use well, and by its aid secure all the advantages of a reasonable and accountable being ; now, if “conscientiousness and the reasoning faculties distinguish us from the brutes, what right have we to use a thing that even in the smallest degree perverts and degrades the moral and intellectual facul-

(1) Sir A. Carlyle.

ties?"(1) And should we fail to employ these powers in the right direction, this neglect will bring its own punishment even in this world. It has been clearly demonstrated that our lowest capacities of enjoyment do not depend upon cultivation at all, but that our highest do ; this will help us to appreciate the wisdom of the Apostolic advice to "bring the body under subjection ;" for; to use the words of Professor Upham :—

"The Christian who is desirous of securing fully the approbation of his heavenly Father, must be careful not only to do the right and avoid the wrong, but also to avoid all places and all occasions which would be likely, for any reason, to lead him wrong." Thus we see it is of vital importance that we entertain distinct and precise ideas, since it is a duty we owe to ourselves and our families to get rid, so far as we can, of that which is in any way liable to hurt or destroy.

"Now, what are the physiological and pathological effects which follow, in general, the frequent or continuous use of narcotic stimulants ?

"1st. After using them for a time, the quantity of the dose must be increased in order to

(1) Dr. M'Culloch.

produce the same effect. 2nd. The depression and exhaustion which follow are exactly equivalent to the amount of pleasurable exhilaration or excitement caused by the quantity used ; and hence one of the principal causes of the dose being so frequently repeated. 3rd. These narcotic stimulants—at least many of them, and more especially alcohol and opium—tend to create an artificial, persistent, and uncontrollable appetite or craving, which renders their votaries slaves to the habit. 4th. In persons in whom this artificial appetite is formed, the first glass or dose, however moderate, by its effects on the brain paralyzes the will, and thus destroys any resolutions of temperance or moderation which had been previously formed ; and I may add, that the artificial appetite is formed and in force long before it is suspected by others, or even by the victim himself. *In short, the act of swallowing the liquid and the loss of resolution and self-control are inevitable cause and effect, and nearly simultaneous.*”(1) Such being the case, need we wonder at the accumulated evils which are constantly springing up in connection with this system of drinking ?

INTOXICATING DRINKS ALSO DEVELOP SELF-CON-

(1) Dr. M' Culloch.

CEIT.—Sir Joshua Reynolds having maintained that wine improved conversation, Dr. Johnson replied, “No, sir ; before dinner men meet with great inequality of understanding. And those who are conscious of their inferiority have the modesty not to talk ; when they have drunk wine, every man feels himself comfortable, and loses that modesty, and grows impudent and vociferous ; but he is not improved, he is only not sensible of his defects.”

“From the best-ascertained observations, we find that one part of the brain is devoted to the intellectual power, another to the moral power, and another to the animal passions ; and it is a remarkable fact that when you observe people drinking, you find their intellectual powers are weakened and incapable of sustained action. Give a man alcoholic drink, even in moderate quantity, and if it has any effect at all, it will prevent that man going on with satisfaction to himself, or with lucidity for his hearers, with either an abstruse mathematical demonstration or a metaphysical argument. *It is well known, too, that alcohol diminishes and degrades and perverts the moral faculty. Conscientiousness becomes diminished, and cautiousness, and delicacy ; and chattering and babbling take their place ; and the animal*

passions, when the intellectual and the moral decline in power, assert an extra domination over all. These passions are wisely given us for enjoyment, and for good purposes; but if unrestrained, they lead to all manner of crime and iniquity. The *human will*, that power which sits and towers above, and directs all the faculties of the mind, becomes *weakened* by alcohol to an eminent degree; as it has been said, the drunkard is a will-less being.”(1).

Lord Byron, writing about a party where wine was freely circulated, said, they were “first silent, then talky, then argumentative, then disputatious, then unintelligible, then altogethery, then inarticulate, and then—**DRUNK.**”

XENOPHON narrates an interesting circumstance illustrative of this subject, relative to Cyrus, which occurred during a visit which the latter made, when a boy, to his maternal grandfather, Astyages. Cyrus was asked by his grandfather why he did not swallow some of the wine? “Because, truly,” replied the youth, “I was afraid there had been poison mixed with the cup; for when you feasted your friends upon your birthday, I plainly found the Saccas (slave) had poured you out

(1) Dr M'Culloch.

all poison." "And how, child," replied Astyages, "did you know this?" "Truly," said Cyrus, "because I saw you all disordered in body and mind ; for first, what you do not allow us boys to do, that you did yourselves ; for you all bawled together, and could learn nothing of each other ; then you fell to singing very ridiculously, and without attending to the singer, you swore he sang admirably : then every one telling stories of his own strength, you rose and fell to dancing, but without all rule or measure, for you could not so much as keep yourselves upright ; then you all entirely forgot yourselves ; you, that you were king, and they, that you were their governor : and then, for the first time, I discovered that you were celebrating a festival where all were allowed to talk with equal liberty, for you never ceased talking."

Nor is this the only danger, for "if there is already a pre-existent tendency to any form of disease, lurking within the system, and awaiting only some accidental circumstances to call it into action, it must be evident how efficient a means would be here provided, and with how much more intense and rapid violence the mischief would be developed. Thus, if the vessel *within the brain* be distended, and its

walls, through an alteration in their texture, just retain strength sufficient to restrain the blood within their bounds, a *single throb* of additional power may be enough to burst the barrier, and the noblest of our faculties, or life itself, be at once suppressed or extinguished.”(1)

We are quite aware that “when great truths are driven to make an appeal to reason, knowledge becomes criminal, and philosophers martyrs. Truth, however, like all moral powers, can neither be checked nor extinguished. When compressed, it but reacts the more. It crushes where it cannot expand—it burns where it is not allowed to shine. Human, when originally divulged, it becomes divine when finally established. At first the breath of a sage, at last it is the edict of a god. Endowed with such vital energy, *astronomical* truth has cut its way through the thick darkness of superstitious times, and, cheered by its conquests, *geology* will find the same open path when it has triumphed over the less formidable obstacles of the civilized age.” (2)

And may we not also hope that *temperance* will likewise triumph? for *one* truth cannot

(1) Wilson's “Pathology of Drunkenness.”

(2) Sir David Brewster.

oppose another truth ; while “ a truth once established remains undisputed, and society, on the whole, advances.”

“ *But I don't see why I should give up my little because some ABUSE it,*” we often hear it said. This arises from a misconception of the thing itself. We never yet met with any one who *abused the drink*, but have met many, alas ! whom the *drink has abused*. “ It is always an evil symptom,” says Hannah More, “ when professedly religious people are contending for a little extension of gratification, and fighting to hedge in a little more territory to their pleasure ground.”

If it be true that “ *moderation oils the hinges that lead to excess,*” then it is evident that “ when we speak of the *abuse* of a thing, we cannot mean less than that the thing in question is at least fitted to do greatly more good than harm, even in the present state of the human mind and of society ; we understand of it, that *good is its natural general effect*, and evil the incidental, man being as he is. If it be not calculated mainly to *do good till* human society shall have grown incomparably more virtuous, and thus attained a state capable of neutralising its operation, or even converting it into something beneficial, it is

plainly, for any present use, *absolutely bad*, *necessarily bad* in its regular operation, and to call this operation an abuse is disingenuous and deceptive language.”(1)

Or, as another writer, with great clearness and force observes : “If there is something wholesome in them, which almost refuses corruption ; if the advantages they produce balance their mischief, if corrupted ; if, by scattering their oils around, they contribute to smoothe, without poisoning, the waves of life ; if their direct or chance expense does not break in upon that treasury which every man keeps for his neighbor ; if they are not so closely allied to the amusements (or habits) of the bad, as to break down the wall of partition between us and them ; if they have no tendency to wean society from more profitable employments ; if, lastly, they do not encroach upon that handful of time bestowed upon man to do the business of eternity—if all this be true of any of them, I will say of him who uses them, he may be a Christian, and a good Christian ; but I shall still think him the most distinguished Christian who uses them the least. The good man will ever seek his pleasures in the field of duties.” Just as Dr.

(1) John Foster, “Essay on Theatres.”

Johnson once observed, when giving a reason for his abstinence, "it is so *much better* for a man to *be sure* that he is never to be intoxicated, never to lose the power of himself." Wisely, therefore, did the Rev. J. A. James urge, "I most earnestly entreat you to abstain from all intoxicating liquors ; you do not need them for health, and to take them for *gratification is the germ of inebriety.*"

"It is a good rule," says the Rev. W. Arnot, "for a Christian to go into no company, and engage in no employment, except where he can take the law of the Lord as his companion *all the way, and all the time.*"

Sometimes we hear it said, "*If I thought it did me harm, I would leave it off!*" As if the *thinking* made any difference. You may *think* a salt herring for breakfast will not make you thirsty, but if you eat it, you will find out that the salt, and the creed, act apparently by two different laws, all the while, however, teaching you the lesson that, as Dr. Wayland says, "all the relations of life, whether *moral* or *physical*, are the result of God's enactment, and the order once discovered is just as invariable in the one as the other. Such being the case, it is evident that the moral laws of God can never be varied by the institutions of man, any

more than the physical laws. The results which God has connected with actions will inevitably occur, all the created power in the universe to the contrary notwithstanding. True, the time may be delayed, but the time, whether long or short, has neither power nor tendency to change the order of an established sequence. The time required for vegetation in different orders of plants may vary, but yet wheat will always produce wheat, so 'Be not deceived, God is not mocked; *whatsoever a man soweth, that shall he also reap.*' The harvest, be it remembered, is invariably more abundant than the seeds from which it springs." (1)

Lord Macaulay observes :—"We do not see either the piety or the rationality of expecting that the Supreme Being will interfere to disturb the common succession of *causes* and *effects*. We rely upon his good as manifested, not in extraordinary interpositions, but in those *general laws* which it has pleased him to establish in the physical and in the moral world."

Our plain duty, then, is to *trace out*, by the use of legitimate means, the true nature and effects of the drink, and to judge of them by the same standard which we apply to other things. In the course of our inquiry it is

(1) "Moral Science."

quite possible we may come in collision with some old notions and habits, but it should always be remembered that "*Prejudice wears colored glasses, and can only see through that medium ; custom has eyes behind instead of in the front ; selfishness sees only one part ; timidity sees double, and fears ; while ignorance sees nothing.*"

So that if we wish to arrive at a proper conclusion, and to be "fully persuaded in our own mind," we shall find that this can only be the result of serious, persevering, and impartial inquiry, never forgetting, meanwhile, that ignorance excuses no one, but that, in the words of Dr. Cumming, "a man will be condemned for this—that he never earnestly examined the question, that he never looked honestly, sincerely, and intensely at the powerful evidences by which conclusions may be determined ; and his great guilt will be, not that he came to a wrong conclusion, but that he wilfully refused the only means of coming to a right and legitimate conclusion."(1)

It is no uncommon thing to meet with persons who, as Lord Macaulay said of Southey, "have the faculty of believing without a reason, and hating without a provocation,"

(1) "Satan an Angel of Light."

especially when preconceived notions occupy their minds. This will not, however, by any means alter the operation of the unerring law of *cause and effect*. On the contrary, "a man may incur the deepest guilt by the disbelief of truths which he has failed to examine with the care which is due to them." (1) If men have the means of knowing and do not embrace them, they deserve to suffer, and, according to the doctrine laid down by St. Paul in his Epistle to the Romans, will be completely without excuse in the great day of reckoning. Dr. Lankester admits that "Man advances only as he knows and applies the laws by which God governs the world in which he lives." (2) And yet with the perversity which distinguishes those who believe in singing, "as it was in the beginning, is now, and ever shall be," he persists in advising people to take a little drink, furnishing another instance of the importance of not taking "*authority for truth*"—but rather having "*truth for authority*." Even Dr. Cumming teaches that, "in the *natural* world the blackbird, thrush, canary, and nightingale drink nothing but water, and smoke nothing but

(1) Abercrombie.

(2) "Popular Lectures on Food."

fresh air. A grove or wood in spring echoes with feathered musicians, each a teetotaler, ever singing and never dry ;” and in another place, when lecturing to the young men, advises as follows :—

“If you feel dull, sleepy and exhausted, a lively tune will rouse your nerves and restore them to harmony. *Do not have recourse to wine or alcohol*, these will aggravate, not cure. Try music, it is essentially *teetotal* and yet inspiring.”

On the contrary : “Drunkenness,” says Augustine, “is a flattering devil, a sweet poison, a pleasant sin, which whosoever hath, hath not himself ;—which whosoever doth commit, committeth not a single sin, but becomes the centre and slave of all manner of sin.”

“It is the moral ruin which it works in the soul which gives it the denomination of giant wickedness. If all who are intemperate drank to insensibility, and, on awaking, could arise from the debauch with intellect and heart uninjured, it would strip the crime of its most appalling evils. But among the woes which the Scripture denounces against crime, one is, ‘woe unto them that are mighty to drink wine, and men of strength to consume strong drink!’

These are captains in the bands of intemperance." (1)

But I really can't do anything! Sometimes this is pleaded as an excuse by those who ought to *know* better. True, men never practically aim at getting, what they deem impossible. But if a sceptic were to say, "I can't help this or that because my character is formed *for* me and not *by* me," Christians who wish successfully to meet the objection would proceed to show that *man has* power to *choose* between good and evil, and is responsible for the *proper* exercise of his faculties, inasmuch as he is not a mere machine, but a reasonable being; so we reply with the same kind of argument; for if *all* were to use this language, what would be the issue?

"This temperance reformation, like everything else that turns man from his iniquities, is the fruit of the Gospel. It has taken its place among that great moral machinery which is fast renovating a fallen world, and restoring man to the love and enjoyment of God." (2) Now suppose such efforts were to cease, what would be the result? Just the reverse, inasmuch as the natural tendency of *evil* things is

(1) Lyman Beecher, D.D.

(2) W. A. Pallister.

from bad to worse ; while, on the contrary, all good has a tendency to draw together, just as “Birds of a feather flock together.”

Then upon whom rests the responsibility? What causes nine-tenths of the crime, poverty, and misery in our land? Drunkenness. What causes drunkenness? The use of intoxicating drinks: How do the people obtain them? At the public houses, beer shops, &c. How is it that these are allowed to sell? The magistrates and excise grant licenses. Where do they get the power to do so? From the licensing laws. Who makes those laws? The legislators. Who makes the legislators? The electors. Who makes the electors? The people. Who are the people? The people, why—I am one of them. Then on which side are you using your influence? Is it to feed the curse, or is it to stay its ravages? If you are not with the drinkers, then you must be against them, and all the horrid results of the system,—and mark, this is not a mere matter of opinion, for a moral act is one which *ought* to be performed, and an immoral act is one which *ought not* to be done. Upon which side does reason say you ought to be found?

But we are told, *Moderation is the best plan*, —to which we reply : *That is never right in*

theory, which is wrong in practice. Judged by this standard, moderation certainly must be condemned, for "could we contemplate the possibility of drinking habits becoming universal, their results would be the complete annihilation of the human race at no distant period, just as already more than one tribe of the savages of the new world have actually been known to become extinct under the influence of the 'fire water.' Fever and pestilence may visit us at intervals, and mark their progress by terror and desolation, but drunkenness is worse than the pest, for its blight is unceasingly among us, and sinks deeper, wider, and more permanently into the vitals of society. Yet the bulk of mankind, with its habitual apathy towards all matters with which it comes in daily contact, and which for that very reason it should regard with the more intense anxiety, looks on with cold indifference." (1) While, on the other hand, the removal of this vice of intemperance would afford an opportunity to the philanthropist, the statesman, and the Christian, to advance the great moral, social and religious interests of the community to a degree which appears quite beyond hope, while the present drinking customs

1) Wilson's Pathology."

continue : it is true some Christians pray and labor in *their way* for prosperity to attend the preaching of the Gospel, the sabbath school, and the missionary. "Now we may build churches, and multiply chapels and schools ; but until the drinking habits of the people are changed, we shall never act upon them as we would wish. While the pot-house is their church, gin their sacrament, and the tap-room their school-room for evening classes, how can we adequately convert them ?" (1) For from the united testimony of all who have taken the trouble to look for reasons for their non-success, the evidence is unanimously in favor of the words of Mr. Hill, the Recorder of Birmingham : "Whatever step we take, and into whatever direction we may strike, the drink demon starts up and blocks the way." We believe it thoroughly impossible to exaggerate the evils that flow incessantly from our gin palaces, public houses, beer shops, &c., for they not only produce a vast amount of drunkenness, but evils produced by other causes are perpetuated, while a host of others are produced peculiar to the system itself, so that we are bound to come to this conclusion, that *if moderation has neither the power to construct*

(1) Rev. R. Vanderkiste.

the good, nor destroy the evil, it is manifestly for all practical purposes opposed to reason, and ought therefore to be abandoned.

But what is MODERATION?

Let us hear what Dr M'Culloch has to say : —“I shall notice what I may call the ‘temperance and moderation’ fallacy. Alcohol is a stimulo-narcotic poison. This is not only proved but admitted by all competent authorities. Now, what is a stimulo-narcotic poison? Positively, it is matter which has the property of disturbing and injuring, in a certain way, and in any degree, the natural functions, or deranging the healthy organization of the body, by virtue of its *specific qualities*. Negatively, it cannot fulfil the purposes or supply the place of food or drink in any degree, innocently or permanently. Poison is the name of an intrinsic *quality*, and has no reference whatever to *quantity*, quantity being only considered in regard to the *extent* of its *poisonous effects*. One particle of opium, or one drop of alcohol, therefore, is as much and truly a *poison* as a pound or a gallon.

“Food and drink are not poisons, and poisons never can be food or drink, in the true meaning of the terms. To hear men, then, who ought to know better, speak of

them in reciprocal terms, betrays a pitiable ignorance of, or duplicity in, the logical definition and nature of the things indicated. Can the terms 'temperate' or 'moderate,' then, be applied to the dietetic use of poisons? No, we can correctly use these terms only in regard to what is wholesome, appropriate, and good—physically, morally, and religiously. To speak of the temperate or moderate *dietetic* use of a poison, is an abuse of language which would be scouted and ridiculed if applied to anything save the use of those popular intoxicants. Allow me to illustrate this analogically. Take it morally: what would you think of a man who attempted to palliate or defend his falsehood and dishonesty by pleading that he was a temperate liar or a moderate thief? Take it physically: what would you think of another who bragged that he ate arsenic and strychnine and drank prussic acid temperately and moderately, *as diet and refreshment*? If these shock propriety, and excite laughter and disgust, how is it that so many are blind to the equal absurdity of the so-called 'temperate' or 'moderate' use of drinks, the essential ingredient of which is the stimulo-narcotic poison, alcohol? It is habit, custom, conventionality, and fashion,

which causes men to see the mote in the eye of the opium-eater, and blinds them to the alcoholic beam in their own. Alcohol is a poison, and total abstinence from the dietetic use of these drinks, in every shape, form, or quantity, is the only true, the only logical temperance and moderation in regard to them."

Or listen to another competent authority : — "The greatest discovery, for which we are indebted to the philanthropists of America, is that TEMPERATE DRINKERS ARE THE CHIEF PROMOTERS OF DRUNKENNESS. Although the example of the drunkard is contaminating and injurious, yet he serves also as a *beacon to warn away* from the vortex where thousands have perished, while those who are unconsciously gliding towards the fatal circle *point with confidence* to the practice of the moderate drinker."(1)

One more will suffice. Rev. B. Parsons says :—"Moderation is a term of very indefinite signification. The quantity which one man professes to use without injury, would render another senseless or mad. Intoxication begins as soon as the first drop is taken ; the liquor operates instantaneously through the nerves upon the brain, and commences its

(1) Wesleyan Mag., 1834, p. 382.

awful work of dethroning reason, inflaming the passions, and corrupting the heart. Scarcely has it been tasted, but it begins to annihilate all that constituted the man, and to substitute for the intellect and feeling which it has destroyed, the insinuations and inspirations of a fiend. The *murderer* drinks *moderately* ; he takes enough to inspirit him for the deed, but not so much as would cause his sight to fail, or his hand to falter. The *thief*, to fit himself for his work, drinks *moderately*. Without the recklessness and demoniacal courage the alcohol gives, he would be unable to rob his neighbor, and to risk the consequences ; and were he to drink too much he would be too stupid to find his way to the house or the property on which his heart is set. The *female street-walker* drinks *moderately*. Were she not to drink a little, she could not put on the brazen front which her pursuit demands, and were she to drink too much, her guilty paramours, sensual as they are, would be disgusted. It was under the influence of a *moderate* cup that the youth was beguiled or inflamed to cast in his lot with the murderer, the thief, or the ‘stranger that flattereth with her lips,’ and to commit crimes for which the laws of his country, the gallows, or disease

have brought him to death. Under its influence human beings can commit crimes at which demons must blush, and then can smile at infamy, death, and damnation.”(1)

Indeed, there *can be no moderation* in a thing which is *bad* in itself. Whoever heard of moderate lying or stealing? In truth, moderate drinking is *felt* not to be safe; hence the oft-repeated caution, “Mind, don’t take too much.” It is also *seen* not to be safe. And events of daily occurrence *prove* it not to be safe.

“*If I saw it to be my duty, then I would abstain.*” This is another mistaken notion often met with. Our seeing a thing to be true does not make it true, though it increases our responsibility. But there are those in the world who “love darkness rather than light;” what shall we say of them? Is it necessary to wait for their verdict? Certainly not, for as the Rev. W. Arnot says:—

“It is the merest hypocrisy to complain that you are not tenderly affected by the sight of certain objects, if on those objects you seldom look, and never gaze.” We do not, at any rate, act in that way about other things. Suppose such were brought before a magistrate

(1) Parsons’ “Anti-Bacchus.”

for a breach of the law, and pleaded as an excuse that they "didn't know that it was wrong,"—what would be said? "You *ought* to have known," and a fine for not *seeing* would be the result.

When Hagar uttered the cry, "Thou, God, seest me," it was simply giving utterance to her own experience *towards* God, for it was equally true that God saw her before she said so, and it is just the same with *truth*. Its existence does not depend upon our perception : it never varies, it is fixed and unalterable like its author, and whether we see it or not, remains "without variableness or the shadow of a turning."

The Government of this country once opposed an effort to extend the Gospel to the Hindoos, and also the attempt made in Parliament to obtain a law "that it should not be absolutely illegal for benevolent men of this country to go (under the most cautious conditions and responsibilities) for the purpose of peacefully teaching the Christian religion among the people." Upon this John Foster says, "now, though there can be no one comprehensive rule by which the relative proportions of guilt in such cases can be instantly and precisely determined, we should suppose that, according

to any just notion of the degrees in which the *increased means of knowing what is right (whether these means are improved or not)*, aggravate the criminality of doing wrong, the guilt must be augmented at each step.”(1)

“*But I believe I am right,*” it is often said, to which we will let Dr. Cumming reply; he says:—“Another pretext of *Satan* is, that *whatever a man conscientiously believes must be right*. If conscience were in all cases the counterpart of God’s Word, then whatever a man’s conscience told him would be equivalent practically to a voice or an inspiration from God; but when we know that consciences do not all agree and harmonize together in their convictions, it is clear they cannot all be the echo of God’s Word; and when we know that some are dead, and some are defiled, and some are ‘seared as with a hot iron,’ we must see that men may be conscientiously wrong as well as conscientiously right. To be conscientiously convinced, and on that to act, is a proof that a man is sincere, but it is no proof that a man’s creed is a correct one. Paul was most conscientious when he ‘persecuted to strange cities;’ the Chinese mother is most conscientious when she casts down her female

babe to perish in the highway ; the Hindoo mother is most conscientious when she casts her infant into the Ganges to perish ; but that does not prove these murders to be right. It only proves the sincerity of the person ; it does not prove the correctness of his creed.”(1)

Neglect in the performance of any duty commonly entails as its punishment the *very inability* which is often complained of ; hence the exhortation, “Walk while ye have the light, lest darkness come upon you.” There is a peculiar darkening of the eye in those who have the light and do not use it, like certain fishes of which we have read, that from long confinement in dark caverns, have lost the power of vision. How often do we find that men turn their minds away from evidence which might have produced conviction of truth, or else cultivate such a state of mind that evidence of a certain kind cannot be received. At the same time it is worthy of remark, that in proportion as the mind is enlightened by truth, and the heart is upright, will the sensibility of the moral faculty be increased. Hence every action takes its character from the motive which prompts it, so that if a man’s conscience dictates a certain action, he is morally

(1) Lecture on “Satan an Angel of Light.”

bound to do it ; but if the action is in itself wrong, he commits sin in doing it nevertheless, inasmuch as ignorance and error, which *might* have been avoided, never excuse from blame.

The next point we shall notice is this—

That is best which does the most good. To judge properly of the influence of the drink, let us suppose that it had its full play without check or hinderance. If we listen to the voice of past history, and are prepared to learn by its teaching, we shall find that the drinking customs of society have always been productive of *certain evil results*, while, on the contrary, *just in proportion* as the principles of abstinence have prevailed, there has been a corresponding advance in morality, goodness and purity. *How is it, we may ask, that if the drinking customs be VIRTUOUS, the system thrives most in those districts where vice and immorality abound?* Should drunkenness continue to increase, “the time would come when the earnings of the sober and industrious few, would be inadequate to provide for the wants of the drunken and idle many, and intemperance would be restrained by the the very destitution it would occasion.”(1)

(1) Dr. Nott.

If the *stream* be so dirty, then the fountain from whence it springs must be unclean. If drunkenness in *act* be so sinful, then drunkenness in principle must be evil also ; for if you multiply 0 by 0, however large the number, still 0 remains ; just as you find in *mechanics*, that where power is sent through a *series*, the whole must pass through the *first*, and on to the end : it is so with the commencement of drinking.

But whatever may be the dangers of indulging in such drinks (and they are many), in abstaining there are *none*, for if you remove the *cause*, the *effect* must cease. This is the grand design of the temperance society ; its object is to *keep all sober who are so now*, till all the drunkards who will not (or cannot) reform, die out, and the world is free. By this means *alone* shall we ultimately be able to rid the world of drunkenness, inasmuch as the system of drinking exists (professedly it is true) for the use of moderate drinkers and theirs alone. Meantime, fearful is the responsibility of those who uphold the system, “ for it is not wanting to complete an act of suicide, that a man should terminate his life by a single blow, or concentrate into one draught the poison which he has preferred to distribute into an indefinite num-

ber of potions. *To know the tendency of his acts*, was to involve him in their full responsibility, and the *pertinacity* with which they were repeated, was only under such circumstances an aggravation of their guilt.”(1)

Take as an illustration our wonderful system of railroad travelling. Suppose that there were two lines of rails, of several miles in length, to and from some central business town. On the one line they kept everything in good working condition—the trains were always punctual,—the officials polite and obliging,—there were never any accidents or disasters, and they charged moderate fares.

On the other line, the carriages and rails were in bad condition—trains always behind time—frequently breaking down—accidents of all kinds, some damaging the property, and others injuring the passengers,—the only seeming advantage was its lower fares;—would you risk your life, and trust your property to such management? Reason would say, *no*. Safety is worth everything, and if the directors were to offer to carry me for *nothing*, I would rather walk, than run the risk of danger.

The two rival lines are *abstinence* and *drink-*

(1) Wilson's "Pathology."

ing; on the former line it is a practical impossibility to get into danger ; at all times you are safe—the lines are in good condition—never lead any astray ; it is cheaper travelling on than the other, and, also, never was known to cause any disaster either to body or to soul—it is, so to speak, the railroad to the city of peace, plenty, and goodness, as thousands can testify. But the latter may be truly called the RAILROAD TO RUIN.—“Surveyed by avarice,—chartered by magistrates and excise,—freighted with drunkards,—with public houses for depots,—drink-sellers for engineers,—bar-tenders for conductors,—and landlords for stockholders,—fired up with alcohol,—and boiling with delirium tremens. The groans of the dying are the thunders of the trains,—and the shrieks of women and children are the whistle of its engines. By the help of God we will reverse the steam,—put out the fire,—veto the license,—and save the freight.”

Is this not the decision of a reasonable being ? Ponder the following facts, showing as they do in the most conclusive manner the working of the two systems, and the legitimate results attending them.

“In one case a father adopted the plan of using a *little* intoxicating liquor every day. He

was never intoxicated, and was never known to be in the least intemperate. He only took a *little*, a *very little*, because he thought it did him good. For the same reason, his children took a *little*, daily ; and so did their children. And now, not less than forty of his descendants are drunkards, or in the drunkard's grave.

“Another man adopted a different plan ; he would not use such drinks, he would not buy them nor suffer them to enter his house. He taught his children to treat them as poison, a mortal poison ; and they taught their children. And now, there is not a drunkard among them, nor has one of his descendants come to the drunkard's grave. Long, long may it be before any one ever shall.”(1)

In view of such facts (and they might be multiplied to almost any extent), we are justified in saying, that there must be something radically wrong in this habit of moderate drinking, since it leads in so large a proportion of cases, to such deplorable results ; and it behoves every man to do what he *can* to stay the evil ; for if we do not try to remove it, we cannot free ourselves from the guilt of its effects.

(1) “Permanent American Temperance Documents.”

Indeed, the time has fully arrived when the claims of the temperance movement ought to be fairly and honestly considered. We ask for no favor, we simply demand that the evidence be weighed in the balances. We are afraid that in many cases it is not knowledge that is wanted, so much as the *will* to carry out the thoughts into action ; and it is wonderful what subterfuges the darkened and perverse mind of man will have recourse to, to evade the force of truth, when the habits of the objector are at variance with its dictates. Advance in knowledge depends more than is usually imagined upon the state of the heart ; for what we admire we naturally aim at, and what we *love* we naturally seek.

“How possible it is, that, even while we are contending for truth, our minds may be enslaved to error by *long cherished pre-possessions !*”(1)

Nevertheless, the plain truth must be spoken whether men will hear or forbear ; for, as Isaac Taylor says, “we are come to no easy and gentle mood of the world’s history ; this is not the hour of leisure and soft persuasion ; whoever does not speak boldly, had better not speak at all. Nothing can now avail the cause

(1) Arch. Pratt.

of truth, but the courage which truth ought to inspire."

At the same time we are quite aware that "the ability of the understanding to ascertain moral and religious truth always and necessarily corresponds with the physiological and moral purity of the individual." (1) Hence the importance of having the mind free from every possible influence that would hinder the discovery and application of the truth.

Of one thing we are quite certain, viz., that *whatever* is the will of God, *must* be the *duty* of man. The life which secures man's highest good here fits him also for his highest good hereafter, rendering it therefore as truly man's religious duty to obey the laws which relate to his body as those which are peculiar to the soul. The highest and best interests of the soul can never be secured, while the true interests of the body are violated or neglected. And, we ask, does not our knowledge of nature teach us, that every Divine law relating to man is, with infinite wisdom and benevolence, adapted for human good?

Such being the case, then, we present before you *God's command*, and it is this,—"*BE SOBER.*" Now, which is the most likely way to secure

(1) Graham.

the sobriety of each individual, and thus keep the commandment? *Reason* says, "Touch not, taste not ;" for, "*He who wills the issue, must be honored in the process,*" and that which is best and safe for one, is the best and safest for all. The victory a man secures over himself yields its harvest of fruits also to others, hence the motive to "let our light so shine, that others may see our *good* works." Now it is quite certain that "*no command of God can be at variance with man's best interests.*" As Sylvester Graham observes, "no moral or civil law, or religious doctrine, can be adapted to the highest and best condition of man's intellectual, moral, and religious nature, which is not strictly consistent with the physiological law of his body :—and on the other hand, no bodily habit, indulgence, or regimen, can be adapted to the highest and best condition of the body, which is not strictly consistent with the constitutional laws of his intellectual, moral, and religious nature."

Hence we conclude, that for *self-preservation*, abstinence is a duty man owes to himself, while for a *safe example*, abstinence is a duty man owes to his neighbor. *Voluntary abstinence from doing evil, is an essential pre-requisite for doing good.* We are quite prepared to

admit, that owing to a large amount of moral control, possibly, some few *may* never fall, though many wiser and holier men *have* become victims. And should *such* remain safe, remember, "no man liveth to himself," and that while you drink, you *cannot help* giving the *example of your drinking* to your children, friends, and neighbors ; while at the same time you *cannot, along with the example, give your moral restraint*. "See that no man put a stumbling-block in his brother's way."

We appeal to Christians generally, but more especially to the Christian minister, and we do so upon the old Apostolic ground, "Prove all things, hold fast that which is good ;" in other words, weigh the evidence. "Come now, and let us reason together." You admit that the temperance cause is a *good cause*, and you do so, we presume, in consequence of the fact, that you have either heard of, or seen, some poor degraded drunkard reclaimed, clothed, and in his right mind, sitting in the house of God. Has it never occurred to you, that if it is a good thing to reclaim such a man from the error of his ways, it *must* be far wiser and *safer* to prevent the possibility of such from falling? Surely, the old proverb stands good in this, as in other cases, that "preven-

tion is better than cure," especially if such be the *end* of drinking.

Nor is this all, for the *Church* itself is not free from its corrupting influence. "Let our church books be examined, and the number expelled from our communion be counted, and the cause of their fall fairly stated, we shall find that nineteen out of twenty of every act of backsliding and apostacy may be traced directly or indirectly to intoxicating drinks." (1)

Or weigh another fact; a friend of ours has been a keeper in a prison for nine years; during that time he has kept an account of all the prisoners who have passed through that establishment; his conclusion is, "that during the whole time he has never met with a single teetotaler committed to goal for any crime whatever, (yet many of them are no better than they ought to be), but that during the same period he has had *thirteen ministers of the Gospel come to the gaol through drink.*"

Quite in harmony with the teaching of reason is the advice of the Apostle, "Come out from the world and be ye separate," by which we are to understand, says Rev. Mr. Kirkus, (2) "The world in the forbidden sense is any company,

(1) Parsons' "Anti-Bacchus."

(2) "Christianity, Theoretical and Practical."

any place, any circumstance which renders it needlessly difficult, or even impossible to glorify God, and develop our higher nature ;” and why need this advice? Because the Apostle knew full well, that the Christian would have enemies enough to fight, without going out of his way to seek them. So that the man who prayed to be delivered *from* temptation, was also expected to shun even the *appearance* of evil, and “that man does not act in conformity with the institution of his nature, who does not yield to conscience the supremacy and direction over all other feelings and principles of action.” (1) For, says Dr. LEES :—

“It is an established fact in physiology, that while alcohol has a peculiar affinity for the substance of the brain—the *organ* of the mind—*its action is more immediately and directly felt on those parts of the sympathetic and organic system most intimately connected with the animal propensities, exciting them to excessive action, and at the same time wasting, by a natural law, the vital force required for the normal action of the organs of the higher order.*”(2)

How, then, can you expect the fire to go out

(1) Abercrombie.

(2) Works, Vol. I., p. 9.

while you continue to pour oil upon it? Indulgence in the drink confirms the *habit*, and the *habit* develops the danger. If you would be free from the danger—"Touch not, taste not, handle not!" Temperance *as infallibly prevents, as it radically cures*, the danger.

If it is a good cause, then all good people ought to belong to it.—If anything to elevate the people ought to be done, then it should be done by the *best hands*; for it is evident that if a man does not *help* on what he *can*, he must so *far hinder* its progress, and if he does not oppose what he might, he virtually consents to its continuance. Such, indeed, is the teaching of Him "who spake as never man spake"—"He that is not with me is against me." There *can* be only *one right way*; all others *must* be wrong; and such a way, must be the *surest*, as well as the *safest*; and there is this consolation, also, the more frequently a man does right, the stronger is his impulse to do right, and the greater the pleasure that results from doing it. "He alone is the perfect man whose passions are restrained by *Reason*, and whose entire powers are under the control of conscience." (1) If a good man reasons at all upon the subject, he must fall into

(1) Abercrombie's "Moral Feelings."


something like the following train of thought : —“ If I drink, it *might* lead to sin. If I do not drink it *cannot* lead to sin. Therefore, the *best way* will be for me to abstain.” Or, if he considers the matter sufficiently to dispose him to admit that “ *Something* ought to be done,” then he will naturally conclude that “ *Somebody* ought to do it,”—and as he is “ *Somebody*,” he ought to be found “ *doing his duty*.” But more than all, he will give attention to the teaching of the ‘Old Book’—“ He that *knoweth* to do good’ and doeth it not, to him it is sin.” And as goodness has the clearest eye for *truth*, he will readily admit that nothing can be good, except it answers the *end* for which it is designed. As the result of the whole, Reason will lead him to say, that the path of *right* is the path of *truth* ; the path of *truth* is the path of *duty* ; the path of *duty* is the *only* path of *safety* ; and the path of *safety* is the path of *pleasantness and peace* ; and thus, as the end of his contemplations, he finds temperance supported by REASON.



II.

THE PILLAR OF SCIENCE.

“When I set forth in the pursuit of truth, I found that the best way was to reject everything I had hitherto received, and pluck out all my old opinions, in order that I might lay the foundation of them afresh, believing that by this means I should more easily accomplish the great scheme of life than by building on an old basis, and supporting myself by principles that I had learned in my youth, without examining whether they were really true . . . For if we would know all the truths that can be known, we must, in the first place, free ourselves from prejudices, and make a point of rejecting those things which we have received until we have submitted them to a new examination.”(1)

EVER were words uttered that apply with more force to our subject than these, for when the temperance movement first began, “gross darkness covered the earth,” with reference to the nature, properties, and effects of intoxicating drink ; so much so, that at one

(1) Descartes.

time all sorts of cures were ascribed to its agency ; while, from the highest to the lowest in society, no doubt seemed to exist, that in order to “ become a man,” the boy must drink, while to remain in the fashion, men must get as “ drunk as a Lord.” At length light broke forth, and forthwith the waters were troubled. Ever since, evidence has been accumulating from all quarters, so that now SCIENCE may be claimed as one of the pillars upon which the truths of temperance may be safely allowed to repose.

One thing has been completely set at rest, viz., that in *whatever form or color the intoxicating beverage may be taken, it is the ALCOHOL, or spirit of wine, which constitutes its intoxicating ingredient* ; the distinction, therefore, between ardent spirits and fermented drinks, may, for all practical purposes, be laid aside ; in fact, if it had not been for the unfortunate words *strong drink* and *spirits* being applied to these drinks, people would have never dreamt that either the one gave them *strength*, or the other *spirits*.

“ It is wonderful how men are led, or rather misled by mere *words* ; and the most provoking feature of the case is, that, while plainly blindfolded by the phrase, they imagine them-

selves to be walking open-eyed in broad daylight. In most cases, if not all, you must conquer the *word* before you can win the man.”(1)

An examination of *human physiology* necessarily leads us to the following conclusions :—

“1st. The human system has been constructed with a view to perfection. All its operations are intended to harmonize with one another, to produce that state which is called health.

2nd. This perfection of health depends on the proper performance of all the physical functions, which can only be secured by a careful investigation and observance of the laws of nature ; and,

3rd. Every deviation from health arises from some irregular organic action or infringement of the laws in question : for which mankind are alone responsible, both to their own nature and its Divine Author ; and they must suffer the unavoidable penalties consequent on improper indulgence.

This interesting investigation leads to the conclusion that the Creator has bestowed upon man a sufficient guide for his direction in the

(1) Dr. Grindrod's “Bacchus.”

choice of his food, and the regulation of his physical powers.

1st. By the constitution of his system ; and,

2nd. By the effects which always follow unlawful indulgence.

Let us see now what Dr. CARPENTER says on this point.

“I take this position : that the Creator, in constructing the human body, made it perfect, if man will only give it fair play ; that every function in the human body is contrived and arranged by a wise Creator so as to act ; and that if man will only act in accordance with the purpose of the human body, that body shall be preserved in health and vigor to old age. See then what alcohol does. *Alcohol is foreign to the body.* It is something which has no relation to the ordinary food of man, and which the body tries to get rid of as soon as it can ; but it cannot be got rid of fast enough. With all our poisons this is the case.

“I consider that the great evil of alcohol, even in small quantities, habitually taken, is, that it perverts the ordinary functions by which the body is sustained in health. It interferes with the appropriation of the ordinary food ; but, far worse than that, it checks for the time the getting rid of the waste. It is

just as if we were partially to stop the draught in the chimney, and make our fire smoke. Alcohol uses up the oxygen of the air taken in by the lungs, and prevents it from having its proper operation."

Hear also Dr. CONQUEST :—

"The result of my observation and experience during nearly half-a-century as a medical man is, that even medicinally, the use of ardent spirits is so seldom justifiable, and the assumed necessity for their use so possible of being met by other remedial means, that it would be an inestimable blessing to society and to individuals, could their sale be so regulated as is contemplated by the proposed 'permissive bill.' I give this as my deliberate and conscientious conviction, that their use as an ordinary beverage is fraught with more or less physical mischief in every case in which they are habitually used, and I never knew moderate indulgence in them not attended or followed by derangement of the nervous system, and disturbance of the functions of digestion; and I am convinced that a much larger amount of mental and bodily labor can be performed by those who abstain altogether from alcoholic drinks,—a fact established by the recent experiments in casting the Lancaster shot in

Woolwich Arsenal, *where none could endure the requisite fatigue but total abstainers.*

“I confine my opinion to its medical bearing, but when the subject is contemplated in its social and moral and religious aspects, the abuse of alcohol must be considered as the culminating evil of the United Kingdom.”

The question then to be considered is this, whether total abstinence is so far consistent with the laws established by the Creator in the constitution of man, that a full measure of health, strength and life will inevitably result from an observance of those laws,—if we find that it is so, then it is not only safe but a *duty* to abstain.

Mr. Miller, of Manchester, “declared from long experience that no man, in any ordinary degree of health, required a single drop of alcoholic liquor in any form whatever.”

We shall see this very clearly if we ask, “What is the staff of life? Bread. What does it contain? The material of flesh. It also contains starch, and that starch is easily converted into sugar. It is so converted in the act of malting. You know how abundantly sugar is produced in the vegetable kingdom. It is produced as an essential part of the food of animals. But do you ever find

that sugar is converted into alcohol in the living plant? Never: The plant produces abundance of sugar, but never, excepting when the juices of the plant are withdrawn, is the sugar converted into alcohol. Now, we find that the great purpose of the vegetable kingdom is to produce the food of animals. It produces abundance in various forms. It produces the sugar, and starch, and the flesh-forming principle ; but it never spontaneously produces alcohol. If the Creator had meant that alcohol should be used as part of our ordinary food, the plant would have furnished it, as it furnishes food, starch, &c. ; but it never does : and when alcohol is produced, that is the first of a series of stages of active decay. The sugar furnished by the living plant, when it is beginning to decay, goes through a series of changes, producing first alcohol, then vinegar, and then putrefaction.

My first point, then, is that *alcohol is not produced by any of the processes of nature as part of our ordinary food*. Now let us go to another point. The plant supplies the flesh-forming principle ; supplies the oil, the sugar, and the starch, for keeping up the heat of the body ; these are constantly being used in the animal body for these two great purposes ; but there

is another mode in which the heat of the body is kept up. It is kept up by the burning of the waste,—the products of the combustion of our muscle and nerve. And see here another circumstance which clearly proves that sugar and oil are intended by the Creator as the means by which our heat shall be sustained :—it is a most remarkable discovery of the last few years, that the great purpose of the liver is to convert this waste matter into sugar and into oil, for the purpose of being burnt off by the oxygen taken in through the lungs. There could not be, then, a clearer proof of the intention of the Creator that these two substances should be our staple material for the production of heat,—that the formation of these is constantly going on in the body as a part of its regular processes, the interruption of which is attended with disease. Now we take in sugar as food :—Do we ever find that sugar converted into alcohol in the stomach? No. It never happens in the healthy economy of the animal any more than in the healthy economy of the plant. Now if alcohol were the very efficient food that some of its advocates maintain, do you not think we should find in the animal body a provision for turning sugar into alcohol? So opposite is the fact,

that we find every provision in the body against the formation of it, and for getting rid of it as quickly as possible. In the mean time it exerts a most injurious influence.”(1)

Common sense would ask, what is the use of putting it *in* the body, if it will not stay there? Especially if we want it to “stick to one’s ribs.” If we are to be nourished we must take into the body that which is really food, but alcohol cannot be such if the following evidence be considered.

Professor LEHMANN, in his ‘Physiological Chemistry,’ says :—“We cannot believe that Alcohol, Theine, etc., which produce such powerful re-actions on the Nervous System, belong to the class of substances *capable* of contributing towards the maintenance of the vital functions.”—Vol. iii. *On Respiration*.

Professor MOLESCHOTT, of Erlangen, says : “Alcohol does not effect any direct restitution, *nor deserve the name of an alimentary principle.*” — *Lehre der Nahrungs-mittel*, 1853.

Dr. W. BRINTON, Physician to St. Thomas’s, says : “Careful observation leaves little doubt that a moderate dose of beer or wine would, in most cases, at *once diminish the maximum weight* which a healthy person could lift, to something

(1) Dr. Carpenter.

below his teetotal standard. In like manner, it is not too much to say, that *mental acuteness, accuracy of perception, and delicacy of the senses,* are all so far opposed by alcohol, as that the *maximum* efforts of each are *incompatible* with the ingestion of any moderate quantity of fermented liquid. A single glass will often suffice to *take the edge off* both mind and body, and to reduce their capacity to something below their perfection of work.”—*Introduction to Dietetics*, p. 389. 1861.

“The truth of this testimony is well illustrated in ancient times by Samson the Nazarite and Milo the Pythagorean ; in modern, by the cases of Sayers and Heenan, the ‘muscular Christians ;’ by Blondin, the astonishing performer of dangerous feats ; by Waterton, the hardy naturalist ; by Livingstone, the prince of missionaries ; and by Garibaldi, the great. The former examples show that teetotalism is necessary to the perfection of physical strength and endurance, the latter that it is favorable to mental and spiritual greatness. Both together prove, that, by adopting Teetotalism, a man (as Tennyson sings)

“Might gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world.”(1).

(1) Dr. Lees’ “Introduction to History of Alcohol.”

The following has been signed by upwards of 2,000 medical men, including many of the leading members of the profession :—

“WE ARE OF OPINION :—1st. That a very large portion of human misery, including poverty, disease and crime, is induced by the use of alcoholic or fermented liquors as beverages.

“2nd. That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as Wine, Beer, Ale, Porter, Cider, &c., &c.

“3rd. That persons accustomed to such drinks may with perfect safety discontinue them entirely, either at once, or gradually after a short time.

“4th. That total and universal abstinence from alcoholic liquors, and intoxicating beverages of all sorts, would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race.”

Among other evidences of the growth of public opinion may be mentioned the fact that in the “South Kensington Museum” may be seen the following classified as “*Auxiliary foods*”!! They are enclosed in glass cases, and the bottles are labelled. The contents of

an imperial pint of each, when analyzed, are said to contain the following things :—

STRONG ALE.			STOUT.		
	ozs.	grs.		ozs.	grs.
Water	18	0	Water	18½	0
Alcohol	2	0	Alcohol	1½	0
Sugar	2	136	Sugar	0	281
Acetic acid	0	57	Acetic acid	0	54
			Gum	0	131
			Salts	0	18
			Extractive	0	408
MILD ALE.			PORTER.		
Water	18¾	0	Water	19	111
Alcohol	1¼	0	Alcohol	0	326
Sugar	0	280	Acetic acid	0	45
Acetic acid	0	38	Gum	0	54
			Salts	0	22
			Extractive	0	402
PALE ALE.					
Water	18	0			
Alcohol	2	0			
Sugar	0	240			
Acetic acid	0	40			

“The following quantities are required to make three barrels of 4d. ale :—

1 quarter of malt.

8 lbs. hops.

5 barrels—of 36 gallons each—of *Water* !

“In brewing, 1 barrel, or 36 gallons, is *lost* by evaporation ; half a barrel, or eighteen gallons, in the process of fermentation and racking ; and half a barrel is absorbed by the grains.”

The remainder must be *very nourishing* !

“The average quantity of alcohol consumed yearly in England, by *each* person, in the form of beer or spirits, is *three gallons*.

“The amount of barley *destroyed*! in producing the yearly average consumption of each person in England, is $1\frac{1}{2}$ bushel: that amount would feed a full-grown man for forty days.

“About 550 millions of gallons of beer are brewed yearly in this country from malt!”

“Analysis of an imperial pint of

PORT.			RUM.		
	ozs.	grs.		ozs.	grs.
Water	16	0	Water	5	0
Alcohol	4	0	Alcohol.....	15	0
Sugar.....	1	2	Acetic acid....	0	10
Tartaric acid....	0	80			
BRANDY.			GIN—(OLD TOM).		
			Water.....	12	0
			Alcohol.....	8	0
			GIN (RETAIL).		
Water.....	$9\frac{1}{2}$	0	Water.....	16	0
Alcohol.....	$10\frac{1}{2}$	0	Alcohol.....	4	0
Sugar	0	80	Sugar	$0\frac{1}{2}$	0
Tartaric acid....	0	120			

Even Messrs. Brett, the distillers, announced in “Bradshaw,” for three consecutive months, in 1864, as a recommendation of their ‘Vin Rouge’—natural wine of France—that it was port in character, rich in quality, *free from spirit*, and highly nutritious!

“A Daniel come to judgment,” surely!

If it is not *food* then, it cannot impart real strength. But it is often asked, “*Does it not assist digestion?*”

“‘It is a remarkable fact,’ says Dr. Dundas Thompson, ‘that alcohol, when added to the digestive fluid, produces a white precipitate, so that the fluid is no longer capable of digesting animal or vegetable matter.’ This precipitation is the coagulation of the *pepsin*, an essential element of the gastric juice. Those distinguished physiologists, Todd and Bowman, in their late work, say :—‘The use of alcoholic stimulants also retards digestion by coagulating the pepsin, and thereby interfering with its action. Were it not that wine and spirits are rapidly absorbed, the introduction of these into the stomach *in any quantity*, would be a complete bar to the digestion of the food, as the pepsin would be precipitated from solution as quickly as it was formed by the stomach.’ Alcoholic mixtures are therefore promptly absorbed ; they penetrate the tissues of the stomach, and are quickly launched into the circulation.

“How mischievous, then, is the ingestion of alcoholic drinks, particularly during meals! How absurd the popular and but too often *medical* delusion, that they assist or promote

digestion! And how atrocious the quackery of prescribing these drinks—bitter beer, for instance—for such a purpose! So true is all this, that Professors Todd and Bowman, in their great and standard work—‘The Physiological Anatomy of Man’—declare that ‘were those drinks not rapidly absorbed from the stomach, it would be utterly impossible that digestion could go on in those who use them!’

“Hold a mouthful of spirits—whisky, for instance—in your mouth for five minutes, and you will find it burn severely; inspect the mouth, you will observe that it is inflamed. Hold it for ten or fifteen minutes, and you will find that various parts of the interior of the mouth have become blistered; then tie a handkerchief over the eyes, and taste, for instance, water, vinegar, milk, or senna: you will find that you are incapable of distinguishing the one from the other. This simple and easy experiment proves to a certainty that alcohol is not only a violent irritant, but also a narcotic; for, in this experiment you have objective evidence that it has inflamed and blistered the mouth, and subjective evidence that it has also, for the time being, paralysed the nerves of taste, and, to a certain extent,

those also of common sensation. Now, this is not an experiment or fact upon which any doubt has ever been or ever can be thrown; and I ask you, can you believe that the still more tender and more important internal organs of the body can be less injuriously affected than the mouth?" (1)

"Even the moderate use of such liquors, if long continued, and grown habitual, cannot fail to have ultimately a prejudicial effect upon the health, while it may be confidently asserted that there are no circumstances, of ordinary character, under which it can be justified as *beneficial* or *necessary*." (2)

So far back as 1839 the same truth was taught, as witness the following testimony:—

"Spirits (alcohol,)" says the *Edinburgh Medical Journal*, "have no share in that assimilation of the blood which other articles of diet possess, since it has been declared by high authority, that spirit is not in any quantity miscible with the blood, and is not capable of assimilation with its elements when introduced into the current of circulation. It is a body altogether foreign, acts in all respects like a poisonous agent, however feebly, and the effects which it appears to produce in

(1) Dr. M'Culloch.

(2) Dr. Wilson.

the way of stimulation (irritation?) or excitement, are manifestly due to its *retarding* the motion of the blood in the capillaries, and producing there temporary stagnation and congestion. It is a foreign body, which excites the blood and tissues to reaction, in order to resist its presence and introduction, and the reaction continues so long as it is present."

But what becomes of alcohol when taken in the body? This has been the question which has continually turned up among the medical profession. More than twenty years ago, Dr. Percy proved that, when introduced into the system, it seeks the brain by preference and local affinity, more of it being found there than in an equal weight of blood; it is therefore attracted out of the blood into the cerebral substance. He proved it by distilling the brain and blood of men and animals that had died from intoxication, and separating the alcohol in such quantity that it could be identified by the double test of inflammability and power of dissolving camphor. But this was a rough procedure, and, although satisfactory for Dr. Percy's purpose, was not sufficiently nice for the necessities of severe scientific inquiry. Consequently, from time to time, fresh

evidence has been accumulating, certainly most favorable to temperance.

Sir Astley Cooper was amongst the first to declare that "we have all been mistaken in these things, we have considered them as restoratives, and nutritious, we now find that they are merely stimulants." (?)

While, in 1863, we find this also denied by Dr. T. King Chambers, who, in his 'Clinical Lectures,' says :—

"What is a stimulant? It is usually held to be something which spurs on an animal to a more vigorous performance of all its duties. It seems doubtful if, on the healthy nervous system, this is ever the effect of alcohol, even in the most moderate doses, and for the shortest periods of time. A diminution of force is quite consistent with augmented quickness of motion, or may it not be said that, in involuntary muscles, it implies it. The action of chloroform is to quicken the pulse, yet the observations of Dr. Bedford Brown on the circulation in the human cerebrum during anæsthesia, clearly show that the propelling power of the heart is diminished during that state. It is clear that we must cease to regard alcohol *as in any sense an aliment*, inasmuch as it *goes out as it went in*, and does not,

so far as we know, leave any of its substance behind it.”(1)

At another time we find that alcohol was praised for its heat-giving properties by Professor Liebig; because (as he said) it was burnt up in the body like sugar and fat, it was therefore ranked as food, although some years before Dr. Davy, F.R.S., Inspector General of Army Hospitals, published a very simple and yet conclusive experiment by which we learn, that if you place the bulb of a delicate thermometer under the tongue of a healthy person, then shut his mouth and raise his head, you will find that the mercury will rise to about 98° ; take it out and give the person a few glasses of wine—say three or four of sherry or port, or an equivalent quantity of any other alcoholic drink—and in four minutes replace the thermometer and you will find that the mercury has fallen, and will continue to fall for some time.(2)

A writer in the *Westminster Review*, in an article published in 1855, entitled the ‘Physiological Errors of Teetotalism,’ made an ingenious and plausible plea for its alimentary

(1) “Renewal of Life.” Lond., 1863.

(2) See Philosophical Transactions of the Royal Society of London. Vol. ii.—1845. pp. 324-5.

character. which was widely circulated and applauded. The fallacies of this argument were exposed at the time. Meanwhile, science has been busy pushing forward the investigation, and has lately reached results which so decisively settle the point *against* the alimentary properties of alcoholic liquors, that even the *Westminster Review*, "faithful to the revelation of science, rather than mindful of consistency," retracted its former views, and published an extended account of the recent experiments bearing upon the subject. To these we shall presently refer.

Science has clearly demonstrated also that ALCOHOL IS A POISON. In order that the full force of this may be seen, let us briefly notice the laws which govern the local action of poisons.

Now the same law of local attraction which governs nutriment and medicines, controls also the physiological action of *poisons*. Poisonous agents act by special affinities on particular parts, where they produce their morbid, disorganizing, or fatal effects. A writer of high authority in toxicology, Dr. Christison, says, "Poisons are commonly, but I conceive erroneously, said to effect remotely the general system. A few of them, indeed,

appear to affect a great number of the organs of the body ; *but much the larger proportion seem, on the contrary, to act on one or more organs only, and not on the general system.* Thus, for example, arsenic in poisonous doses attacks and inflames the mucous membrane of the alimentary passages ; strychnine takes effect upon the spinal cord ; and lead fastens upon the muscles of the wrist, paralyzing them, and producing what is known among painters and white lead manufacturers as *wrist drop*. The disturbance occasioned by the poisonous agent may not be confined to a single part ; yet, under the action of this fundamental law of the constitution, the tendency of poison is to seek out and fasten upon particular portions of the organism which first and most directly suffer from their action.”(1)

Alcohol, in fact, is no sooner taken into the stomach, than the whole powers of the system are concentrated to get rid of the foe. In further proof of which Dr. Chambers says, “ It is lucky for us that alcohol passes so freely out of the body ;” and Dr. M’Culloch adds, “ alcohol evidently poisons the blood by setting the fatty matter free from organic combination

(1) “ On Poisons.”

and greatly increasing the colorless globules ; frequently lowers its temperature below its healthy and natural standard ; and causes the retention of carbonic acid, and effete, decaying matter in that fluid."

"In whatever form the inebriating beverage may be consumed, it is the alcohol, or spirit of wine, which constitutes the intoxicating ingredient. But that fluid cannot be received into the stomach, in its undiluted state, even in no large quantity, without the production of immediately fatal consequences."(1)

"Many persons, in order to get rid of unpleasant reflections, are in the habit of saying, '*I take so little, and therefore cannot be injured by it.*' But this remark arises from ignorance. *One drop* of alcohol would fill a tube, whose *length and diameter* are the *eighth* of an inch. If you decrease the diameter *one-half*, you must prolong the tube *four times*, if you wish it to contain the same amount of liquid ; this is not a conjecture, but a mathematical fact. Well, then, go on decreasing the diameter of the tube in question, and proportionably prolonging it until you get a capillary as small as the smallest blood vessel in the human body, the tube will be of an astonishing length,

(1) Wilson's "Pathology."

demonstrating that *one single drop* of alcohol when passed into the minute vessels of the human frame will be sufficient to cover over nearly the whole surface of the body, and consequently is an inflammatory poison capable of deranging our health to a great degree. What, then, must be the mischief effected by the daily taking of a wine glass or more of this pernicious spirit? To talk of moderation in the use of alcohol is absurd; the *only moderation here is abstinence.*"(1)

Dr. Chambers remarks, "the action of frequent small divided drams, is to produce the greatest amount of harm of which alcohol is capable, with the least amount of good." And again, "The warming of the stomach, which tipplers speak of with so much delight, is in fact a mere fallacy of insensibility to external influence. We may, I think, fairly come to the conclusion, that *alcohol is primarily and essentially a lessener of the power of the nervous system,*"—*in other words, an Anæsthetic.*

"Our feelings are not always an index of the mischief that is being engendered by persistence in a bad habit, it is only when the evil

(1) Parsons' "Anti-Bacchus."

is done and without remedy we become sensible of it.”(1)

That great wit and celebrated writer, Sydney Smith, was a free drinker, but not a drunkard, for the greater part of his life ; latterly he became an abstainer. After being one for a year, he, in a letter to Lady Holland, in his quaint way, illustrates this in the following remarks : —“ Many thanks for your kind anxiety respecting my health. I not only was never better, but never half so well. Indeed, I find I have been very ill all my life, without knowing it. Let me state some of the good arising from abstaining from all fermented liquors. First, sweet sleep, having never known what such sleep was ; I sleep like a baby or a plough-boy. If I wake, no needless terrors, no black visions of life, but pleasing hopes and pleasing recollections : Holland House past and to come ! If I dream, it is not of lions and tigers, but of Easter-dues and tithes. Secondly, I can take longer walks, and make greater exertions, without fatigue. My understanding is improved and I comprehend political economy. I see better without wine and spectacles than when I used both. Only one evil ensues from it ; I am in such extravagant spirits that I must

(1) Ward's "Science of Health."

lose blood, or look out for some one who will bore and distress me. Pray, leave off wine—the stomach quite at rest ; no heart-burn, no pain, no distension :”—showing that he never knew what real, joyous, unalloyed health was, *until he gave up the use of the poison.*

BUT “WHAT ARE THE EFFECTS OF ALCOHOL UPON THE GENERAL SYSTEM?—When alcoholic liquors are taken in sufficient quantity to produce their peculiar results, the first effect we notice is an increase in the speed with which the blood flows through the system. This is shown by the increased force and rapidity with which the heart beats, and by the fuller, stronger and more frequent pulse. With this there seems to be a general exaltation of the functions of the body. The appetite is sharpened and the secretions augmented, especially those of the skin and kidneys. The brain is also affected ; for there is the evidence of mental and emotive disturbance, such as unusual talkativeness, rapidity and variety of thought, exhilaration of the spirits, animation of the features and gestures, flushed countenance, and suffusion of the eyes. In short, all the vital functions are moving at an accelerated rate. If more liquor be taken, the excitement is heightened, rising into complete perversion of

all the powers, intellectual and corporeal. The mind becomes confused and oblivious, the eyes are vacant or glazed, the voice is thick, and the muscular movements tremulous and unsteady. In the profounder stages of intoxication, the action of the mind is completely broken down, and the individual falls into a heavy, torpid slumber, from which it may be difficult or impossible to arouse him. This train of phenomena, variously modified in different instances, constitutes the outward and visible marks of progressive drunkenness, and is accompanied by certain demonstrated internal effects, involving the respiratory and circulatory processes.”(1)

J. A. Clement, Esq., M.D., mayor of Shrewsbury, at the opening of the Workman’s Hall, remarked : “I think that there cannot be in the world a sight more sad than to see a man quench reason and conscience in strong drink—raising a suicidal arm against his higher life, and becoming something worse than a brute. But this is not all. Intemperance spreads its miseries beyond itself. The drunkard draws his family, if not into his guilt, at least into his woe ; and the bitter fruits of his vice are a cheerless home, a cold hearth, a scanty board,

(1) Youmans on “Alcohol.”

a broken-hearted wife, and children brought up in crime and shame. I will give a little medical advice without a fee to my friends, and to my working fellow-townsmen. Now, occasionally, I do prescribe, as medicine, poisons, and amongst these *poisons*, sometimes, but as rarely as possible, I order the use of ardent spirits; but let the working man be assured that unless ardent spirits are taken as a medicine, they are more dreadful in their effects than a pestilence. They *give you no strength*, they only stimulate you (?), and even when used in moderate doses they are pernicious and do great injury both to body and mind, and have hurried countless thousands to premature graves."

In April, 1864, a Malt-tax agitator, having said that the clever Dr. T. P. Heslop, of Birmingham, had told him that ale and beer were "the most wholesome drinks in existence, except milk," the doctor was compelled to repudiate the nonsense as follows:—

"I feel so strongly that the majority of mankind and womankind, under ordinary circumstances, get through life better and enjoy it longer by abstaining totally from all fermented liquors, that I must not allow any mistake to exist

regarding my opinions, as they have been so publicly alluded to.

“The responsibility of my profession, both on moral and physical grounds, in view of this great social question, is so serious that I venture to inform your readers that they may confidently expect a decided change in current opinions and habits. An illustrious surgeon of the Metropolis told his assembled brethren in the autumn of 1862, ‘*that the pendulum of opinion (relative to stimulation) was beginning to swing in the opposite direction.*’ He was alluding to the excesses practised at the bed-side under the counsels of an *alcoholic fanatic*, whose medical career was, happily for mankind, cut short a few years ago, when at the head of London practice.”

“The habit of indulging too freely in spirituous beverages, even without their producing intoxication, is often attended at first with no apparent evil result, and there is little or no warning given of the injury done to the constitution ; but sooner or later, the injurious effects will become obvious.”(1)

It would require a volume to give a detailed account of the various *alcoholic theories* which have been held by the medical profession dur-

(*) Marcet, “Chronic Alcoholism.”

ing the last thirty years, some of them “wide as the poles asunder;” we hasten therefore just to glance at the present state of the matter, especially at a few of the more recent investigations, which have so completely vindicated the teachings of the temperance reformers.

Dr. EDWARD SMITH, F.R.S., in 1859, performed a series of valuable experiments, recorded in the Philosophical Transactions, illustrating the mode of action of Alcohol. Amongst his conclusions were the following :—

“Alcohol is probably not transformed, and *does not increase the production of heat* by its own chemical action.

“The action of the skin is lessened, whereby the loss of heat is reduced, and the *sensation* of warmth increased. [In other words as a narcotic, it arrests the process of evaporation from the skin.]

“It interferes with alimentation. Its power to *lessen the salivary secretion* must impede the due digestion of starch.

“It greatly lessens muscular tone and power.

“There is no evidence that it increases nervous influence, whilst there is much evidence that *it lessens the nervous power*, as shown by the mind and muscles.

“For all medicinal and dietetic purposes, I venture to affirm that the dose only affects the *degree* and not the *direction* of the influence.

“Alcohol is not a true food ; and it neither warms nor sustains the body by the elements of which it is composed.

“*Psychological actions* (after a moderate dose, taken first thing in a morning by himself and friends). In from three to seven minutes *the mind was disturbed*. Consciousness, the power of fixing attention, the perception of light, and the power of directing and co-ordinating the muscles, were lessened. After thirty minutes the effect diminished, as shown by increased consciousness and the perception of light, *as if a veil had fallen from the eyes.*”

Dr. Smith's experiments were providentially followed in 1860, by the great French work “On the *role* of Alcohol and the Anæsthetics in the Organism,” in which are detailed an admirable series of experiments performed with a no less admirable apparatus, on dogs and men, by the distinguished physiologists, Professors LALLEMAND and PERRIN, assisted by the chemist DUROY.(1)

The experiments of Drs. Lallemand and

(1) The matter following up to page 106 is Dr. Lees' translation and exposition of the French work.

Perrin on alcohol, are, in fact, the sequel to a series which they had been instituting for years past as to the peculiar operation of anæsthetic agents in general. Dr. Rudolf Masing had discovered a new and more certain method of detecting alcohol and chloroform in the blood and tissues, (1) whereby they establish the fact, that when chloroform is inbreathed, it is received in substance into the blood, and conveyed to the brain, from which it may be extracted after death ; but whenever inhalation is suspended, the chloroform is quickly exhaled by the breath, never oxydized. Turning to alcohol, they prove its absorption into the blood, and its subsequent passage to the nervous-centres. Next, they seek for it in the breath, making two men, to whom they administer brandy, breathe through an apparatus for condensing the vapor of the lungs, and then distilling the liquor. Not a trace of alcohol was detected by this method ; and yet alcohol was there ; which evinces the small value of that mere *negative evidence* upon which

(1) The test is prepared by carefully dissolving one part of bichromate of potass in 300 parts of pure sulphuric acid, and it is used by passing the breath through about a drachm of it placed at the bottom of a tube six or eight inches long ; for illustration see p. 99.

Liebig and his school confidently built so much. A tube, holding a solution of bichromate of potash and sulphuric acid, was placed at the end of the apparatus. This is a red liquor, which, by the action of certain organic compounds, changes to an emerald green, the chromic acid becoming green oxide of chromium. Now, it was noted that the expired air, after the condensing of the vapor, quickly turned the red liquor green, as it passed along the tube. With this new test they proceeded to question nature, and soon found that the breath of people who had recently taken *no* alcohol, left the solution unchanged in its color. The inference was plain—that the alteration was due either to alcohol or its derivatives, aldehyde or acetic acid, in the breath.

They next carefully analyzed the blood of animals to which alcohol had been given, in order to detect the presence of *aldehyde*: not a trace could be found. They subjected the blood and brain of animals poisoned by alcohol to the chromic-acid test, and the results agreed with the proofs furnished by the distillation of alcohol itself from those portions of the body.

Having thus satisfied themselves of the trustworthiness of the new test, and, indeed, as compared with distillation, of its superior

sensitiveness, they proceed to inquire, 'What becomes of alcohol in the body?'

The solution was again prepared, of definite strength, and a given quantity put into a glass tube of a certain diameter. When the breath, charged with alcohol, passed through the liquor, it changed from red to green, thus furnishing a fixed standard of comparison. Quickly as the conversion of color was complete, one tube was exchanged for another, until no further change could be perceived. Thus, in one experiment, where a man concludes at 10.30 his breakfast, with a litre of red wine (1.7-10th pint), of ten per cent. of alcohol, his breath at 12 and 1 o'clock p. m. converts a centimetre (1) of the test liquid in two minutes; at 2 p. m. in four minutes; at 4 o'clock in ten minutes; at 5 p. m. in fifteen minutes; while at 6 but a partial change is visible; at 7, none at all. Thus gradually, but surely, is the poison cast out of the system.

There may be seen in the Auxiliary Food Department of the South Kensington Museum, three bottles which beautifully illustrate these discoveries. In the FIRST bottle is a liquid of

(1) A centimetre is the 0.39371 of an English inch. A cubic centimetre is .06102 cubic inch. A gramme is 15.44579 grains troy.

a bright orange red color. In the SECOND bottle (which has a glass tube inserted at the top), the liquor is of a different color : this is explained on a card which states, "The same TURNED GREEN after having been breathed through for half-an-hour by a person, who had taken half-an-hour before, a *glass of brandy*." In a THIRD bottle, there is the orange color again, with a card attached, on which it says, "The same UNCHANGED, after having been breathed through by a TEETOTALER half-an-hour!!"

The Urine being subjected to the same test, at the same periods, sixty grammes at noon yield alcoholic vapor sufficient to transmute the color of sixteen cubic centimetres of the solution ; at 2 o'clock the same quantity changed the color of fifteen cubic centimetres ; at 4 p. m. twelve ; at 6 p. m. ten ; at 8 o'clock four ; at 10 p. m. one. At midnight the reaction was hardly perceptible. After the use of even a bottle of weak wine, the kidneys would secrete alcohol for the long period of fourteen hours.

The Skin is also proved to be an organ for the elimination of the poison. Even an intoxicated dog (an animal not remarkable for the activity of its perspiration) was found to exhale

alcohol, when placed in a glass case, with its head out.

In the case of a strong man, who died in thirty-two hours after drinking a pint of brandy, and notwithstanding that emetics brought back part of the half-pint of alcohol, the spirit was detected in abundance, not only in brain and liver, but in the blood.

Under the head of 'Applications to Physiology,' our authors ask, "What is the mode of action of an aliment?" (p. 132.) Citing the experiment in which, after the use of thirty grammes of alcohol, the poison was found in the breath after eight hours, and in the urine after fourteen, they say : "No aliment, plastic or respiratory, ingested, except in excess, escapes a normal transformation ; it is never found unchanged in the products of excretion, being either completely metamorphosed in the organism, or partially converted into fatty matter." Our authors also completely vindicate the old definitions of food and poison given by the Temperance teachers. They show most lucidly, for example, that moderate excitement is simply a *lower degree of the same kind* of abnormal stimulation which is known as inebriation, and that alcohol never *gives* force, but merely *wastes* it.

Facts establish, from a physiological point of view, *a line of demarcation between alcohol and foods*. These latter *restore* the forces, without the organism betraying, by disturbed functions or by outward agitation, the labor of reparation, *which is accomplished silently in the woof of the tissues*. Alcohol, on the other hand, immediately *provokes*, even in a moderate dose, an excitement which extends through the entire economy.

At page 229 is given the following *resume*, which we may call the 'Alcoholic Alphabet':—

- A.—Alcohol, ingested into the stomach, applied to the skin, or introduced as vapor into the lungs, is absorbed by the veins, and carried by the blood into all the tissues.
- B.—The injection of alcohol produces upon animals an intoxication that is *marked by a progressive series of functional disturbances and alterations, the intensity of which corresponds with the quantity of alcohol absorbed*.
- C.—It manifests itself at first by a general excitement; but, by-and-by, the respiration and circulation are relaxed and the temperature lowered.
- D.—*The muscular power is weakened and extinguished; always beginning at the extremities.*

- E.—The insensibility gradually extends to the centres (as in dead drunkenness).
- F.—The heart is the last to die (*ultimum moriens*).
- G.—The time that elapses between the beginning of intoxication and death varies from forty-five minutes to three hours.
- H.—When the dose is not sufficient to induce death, the excitability of the nervous system returns after a time, varying with circumstances.
- I.—The arterial blood remains bright, and preserves all its apparent qualities nearly up to the moment of death.
- J.—*Alcoholized blood contains, during life and after death, a great number of free fatty globules, visible even to the naked eye.*
- K.—The pathological alterations are : *very vivid inflammation of the mucous membrane of the stomach ; the accumulation of blood in the right chamber of the heart and the large veins ; congestion of the meninges, and especially of the lungs.*
- L.—All solids or liquids in union with alcohol are easily separated by distillation, or proportionately, by the method of volumes.
- M.—*Alcohol, taken by the stomach, accumulates*

in the liver, and the substance of the brain ; if in the blood it is represented as 1·0 ; in the brain it is 1·34 ; in the liver 1·48.

N.—Diluted alcohol produces the same effect when introduced by injection into the veins as when taken into the stomach, but operates more rapidly. The animal succumbs in less than twenty minutes

O.—Alcohol, injected into the veins, spreads to all the tissues, but accumulates most largely in the brain ; being in the liver, 1·75 ; in the cerebral matter, 3.

P.—*Death by alcoholic poisoning is due primarily to its special action upon the nervous centres.*

Q.—After the ingestion of a small dose of brandy (25 grammes = 360 grains), the blood continues to manifest the presence of alcohol by chemical reactions for many hours.

R.—*We never found, in either the blood or tissues, any of the derivatives of alcohol.*

S.—Only in the stomach was found a trace of acetic acid, generated from alcohol by the ferment of the gastric juice.

T.—*Alcohol is rejected from the vital economy by divers systems of elimination, by the lungs, the skin, and the kidneys.*

U.—These organs are found to eliminate alcohol after the ingestion of doses very small.

V.—The elimination lasts many hours, even after an ingestion very moderate. The kidneys continue longest to reject it.

X.—Aldehyde, introduced into the stomach, is readily found in the blood.

Y.—The aldehyde is, in great part, eliminated; in part transformed into acetic acid.

Z.—Alcohol has the same action, and produces the same effects upon men and upon the lower animals.

Finally, we translate the ‘Conclusions’ to which these experimenters have been conducted :—

1. Alcohol is not food.

2. Alcohol is a special modifier of the nervous system. It acts in a feeble dose, as an excitant ; in a larger, as a stupefiant.

3. Alcohol is never transformed, never destroyed in the organism.

4. Alcohol accumulates, by a sort of elective affinity, in the brain, and in the liver.

5. Alcohol is eliminated from the organism in totality and in nature. The channels of elimination are: the lungs, the skin, and, above all, the kidneys.

6. Alcohol has a pathogenetic influence, material and direct, upon the development of many functional disturbances and organic alterations of the brain, liver, and the kidneys.

7. Spirituous drinks owe to the alcohol they contain their common properties and the specialty of their effects. The use of fermented and distilled liquors is often noxious : it should be always very restrained ; it should never be tolerated, save in exceptional circumstances.

“ Our authors, nevertheless, are not teetotalers ; they go for light wines ; on the principle, we suppose, that a minim of evil is a modicum of good ! Their labors, however, are none the worse that their practice lags behind their theory, which is no uncommon event in this disjointed world of human nature. We rejoice, once more, that experiment has been made again to confirm the decisions of experience. In this manner, during the last thirty years, Providence has compelled science to lay successive offerings upon the altar of Temperance ; and often, as in the present instance, through the medium of the reluctant hands and unsubmissive appetites of a disobedient priesthood.” (1)

(1) ‘ *Meliora*, ’ (April, 1862).

In the *Medico-Chirurgical Review* for July, 1861, Dr. T. K. Chambers says :—

“It might have been anticipated, *a priori*, that the diminished vitality which accompanies the use of alcohol should lead to a diathesis of general degeneration. No part of the body seems exempt, but it is of course most notably manifested in those organs which are of the first necessity, such as the liver and the kidneys.

“Earliest probably of all parts of the body this degeneration commences in the blood. Dr. Bocker noticed the alterations undergone by the blood of habitual alcohol-drinkers as yet in good health—namely, a partial loss of power to become red by exposure to the air, in consequence of the loss of vitality in a portion of the blood-discs.(1) This loss of vitality manifests itself by the formation of black specks (oil) in the discs, and then by their conversion into the round pale globules which, in all cases of disease (*i.e.* of diminished vitality), are found in excess in the blood. *This devitalized condition of the nutritive fluid*

(1) This fact was noticed by Dr. Schultz twenty years ago See Lees' ‘History of Alcohol,’ p. 42. New to the English doctors—familiar to the temperance advocate.

is probably the first step to the de-vitalization of the tissues which it feeds.

“To recapitulate: we think that the evidence, so far as it has yet gone, *shows the action of alcohol upon life to be consistent and uniform in all its phases, and to be always exhibited as an arrest of vitality.* In a condition of health it acts in some measure immediately on the extremities of the nervous system by direct contact, and is also carried through the universal thoroughfare of the circulation to the brain. To nerve-tissue chiefly it adheres, and testifies its presence by *arresting* the functions of that tissue, for good or for evil. The most special exhibition of disease is in the special function of the nervous system, the life of relation, to perform the duties of which the de-vitalized nerve becomes inadequate. Then the vegetable life suffers; the forms of tissue become of a lower class—of a class which demands less vitality for growth and nourishment—connective fibre takes the place of the gland, and oil of connective fibre. The circulation retains, indeed, its industrious activity, *but receives and transmits a less valuable, less living freight, and thus becomes the cause, as well as the effect, of diminished vitality.*”

Dr. Lionel S. Beale, M.D., F.R.S., physician

to King's College Hospital, the eminent microscopist, in a paper read before the Bristol meeting of the British Medical Association, published in the *British Medical Journal*, Oct. 10th, 1863, thus defined the medical action of alcohol:—"Alcohol does not act as food; it does not nourish tissues; it may diminish waste by altering the consistence and chemical properties of fluids and solids. It cuts short the life of rapidly growing cells, or causes them to live more slowly; and thus tends to cause a diseased structure, in which vital changes are abnormally active, to return to its normal and less active condition.....The remedies which act favorably really seem to act not by increasing vital power, but by decreasing the rate at which vital changes are proceeding. This view of the action of alcohol accounts for the many broad facts familiar to all. It accounts for the shrivelling of the hepatic cells, the shrinking of the secretive structure, and the increased hardness and condensation of the entire liver, which result from the continual bathing of the gland structure in blood loaded with alcohol. It accords with the gradual shrinking and condensation of tissues which occur in persons who have long been accustomed to excess. The tendency to

increased formation of adipose tissue, which occurs in persons who live generously, and seems to be augmented by alcohol, may be explained upon the same view ; and the stunting which follows its exhibition to young animals is readily accounted for."

The important conclusions warranted by these researches may be best stated in the language of the *Westminster Review*:—

"The striking accordance which has thus been shown to exist in every fundamental particular between alcohol and the anæsthetics—the differences in their behavior being only of a secondary character, and being obviously referable to their chemical and physical properties—must surely be regarded as most strikingly confirmatory of the position taken up by the authors of this treatise in antagonism to the Liebigian doctrine that alcohol is food. For there is not a single point of difference in their actions which can justify their being placed in different categories. Their physiological effects in large doses are essentially the same. Their special affinity for the substance of the brain and of the liver is a most striking point of conformity. Whether alcohol be taken into the stomach, or the vapor of chloroform or ether be inhaled through the

lungs, no sooner has it been received into the circulating current than it is treated as a substance altogether foreign to the body, which is to be removed by the excretory organs as rapidly as possible. Those organs begin to diminish it until the blood has been entirely freed from it ; and then, but not till then, its perverting influence upon the nervous functions ceases to be manifested. There is no more evidence of alcohol being utilised in the body than there is in regard to ether or chloroform. If alcohol is to be still designated as food, we must extend the meaning of that term so as to make it comprehend not only ether and chloroform, but all medicines and poisons—in fact, everything that can be swallowed or absorbed, however foreign it may be to the normal constitution of the body, and however injurious to its functions.

“On the other hand, from no definition that can be framed of a poison which should include those more powerful anæsthetic agents whose poisonous character has been unfortunately too clearly manifested in a great number of instances, can alcohol be fairly shut out.”

One of the most interesting features of the movement has been the rapid growth of opinion among the medical profession, that alcohol

is not only unnecessary as an article of diet, but of equally doubtful service even as a medicine. We cannot do better than place on record the experience of a few who have dared to leave the beaten track, and ascertain for themselves whether or no the 'alcoholic theory' would stand the test of experience. One of the earliest to dispute the accepted dogma was Mr. Higginbottam, the eminent surgeon of Nottingham. In a letter dated August, 1836, he said to his friend, who was troubled with an affection of the throat: "I want you to give a fair and full trial of total abstinence from all intoxicating liquors, and also from tobacco in every form. I am fully persuaded that many chronic diseases are brought on and continued by their use. I consider I shall do more in curing disease, and preventing disease, in one year, by prescribing total abstinence, than I could do in the ordinary course of an extensive practice of one hundred years. I have already seen diseases cured by total abstinence that would not have been cured by any other means. If all intoxicating drinks and tobacco were banished from the earth, it would be a real blessing to society, and in a few weeks they would never be missed, not even as a medicine. No one can for a moment doubt, that alcohol can pass

through parts of the body in a state of irritation or inflammation, but the part must be *further injured*, and I have no doubt that *thousands fall into a premature grave* by the *temporary relief from exhaustion* it (apparently) gives, when laboring under these affections."

In 1864 he published also a resume of his experience, from which we make the following selections :—

"The subject of alcohol as a medicine has occupied my attention ever since the year 1810. At that time I was of opinion that alcohol in various forms could not possibly be dispensed with in medical practice, but was absolutely necessary, and that nothing could be substituted for it in the treatment of some disorders.

"For the first twenty years I ignorantly gave alcohol in some diseases, as was customary with the profession. Yet at so early a period as 1813, I discontinued it in typhus and typhoid and other fevers, with the most marked beneficial results ; in 1818 in all cases of midwifery, and at a later period in *delirium tremens*, and in all other disorders and diseases, from a full conviction of its injurious properties ; so that I had lost all faith in alcoholic stimulants, and discontinued their

use several years before the formation of a Temperance Society.

“For about thirty years I have not once prescribed alcohol as a medicine ; so that I have now fully tried both ways, with and without alcohol. I am now fully of opinion that a more dishonest or cruel act, cannot be inflicted on a patient, than to prescribe or order alcohol as a medicine. Why is alcohol prescribed at all as a medicine, being such a fertile producer of disease? Dr. Trotter enumerates twenty-eight diseases arising from intoxicating drinks :—viz., apoplexy, epilepsy, hysterics, convulsions, fearful dreams, gastritis, enteritis, ophthalmia, carbuncles, hepatitis, gout, schirrus of the bowels, fatal obstructions of the lacteals, jaundice, indigestion, dropsy, tabes, syncope, diabetes, locked jaw, palsy, ulcers, madness, idiotcy, melancholy, impotency, premature old age, diseases of infants during suckling.

“My non-alcoholic treatment of disease has been so satisfactory that I have not once, during the thirty years’ experience, been desirous of deviating from it : so strongly am I convinced of the truth and superiority, that I should consider myself criminal if I again recommended alcohol, either as food or medicine.

“I have discovered a great truth, and have made a great discovery :—that alcohol in every form may be dispensed with in medical and surgical practice, and is not required in a single disorder or disease. What evidence can be clearer or more satisfactory ? My practice has been open to hourly inspection and observation for thirty years or more, in the centre of a large populous town, surrounded by more than forty surgeons and physicians ; most of them intelligent and discerning men, —surely some one of them would have informed me of my insufficiency or mal-practice, had I been in error, but I have heard of no such remark from a single individual, although in daily communication with them.

“During my long practice, I have not known or seen a single disease cured by alcohol ; on the contrary, it is the most fertile producer of disease, and may be considered the bane of medicine and the seed of disease. It is destitute of any medicinal principle implanted by the Creator in genuine medicines—such as emetina in ipecacuanha, rhein, in rhubarb, jalapin in jalap, quinine in Peruvian bark, &c.

“One of our medical writers says, The diseases occasioned by alcohol have been by far

more destructive than any plague that ever raged in Christendom ; more malignant than any other epidemic pestilence that ever desolated our suffering race ; whether in the shape of the burning and contagious typhus ; the loathsome and mortal small pox ; the cholera of the East, or the yellow fever of the West ; diseases by far more loathsome, infectious, and destructive than all of them put together, with all their dreadful array of suffering and death, united in one ghastly assemblage of horrific and appalling misery.

“I have found acute diseases sooner cured without alcohol, and chronic disease much more manageable.

“I have never seen a patient or any person injured by leaving off alcoholic fluids *at once*. I should as soon expect, as a Dr. Scott has said, ‘killing a horse by leaving off the whip and spur. I have not heard from my professional brethren, or from any of my patients, that my non-alcoholic treatment of disease has occasioned a single death. My greatest trouble has been, for many years, in preventing patients from being destroyed by the use of it. I do not say the *abuse*, for I consider the use the *abuse*.

“No person can form any idea, except from

experience, of the superiority of the practice of medicine and surgery, when alcohol is banished from it. It is the complete emancipation from the slavery of alcohol ; and the practitioner has a freedom in practice which he never before experienced. He will find an improved method of treating disease, by the exchange of alcohol for natural stimulants ; a proper use of water, pure air, exercise, and nutritious food ; the employment of genuine medicines ; and a variety of stimulants will occur to him in practice, of a non-intoxicating quality, adapted to various cases he may have to attend."

Quite in harmony with these sentiments are the following remarks made by Dr. Orpen, a distinguished physician, in 1837, in the Rotunda, Dublin, before 1200 persons. "It is my conviction that those who belong to this temperance society *will seldom have occasion for medical men. The diseases of your children will be diminished, and the public health immeasurably improved. In fact, every year adds to my conviction that if the public would act with common sense, and relinquish those drinking habits which have long domineered over society, they would enjoy such a portion of health as would starve almost all the physicians.*

This is my simple statement, *contrary to my own personal interest and advantage*. It costs you nothing—receive it, and you shall find yourselves both *healthier and richer* than you have hitherto been.”

Meantime, one, and then another have started out in the same path, and now, after years of practice side by side with the old theory, they publish the results of their experience. In each case we have the same testimony, viz., *that disease is cured better and far more speedily without alcohol than with it*, independent of the greater *moral* safety.

Take for instance the following :—

L. M. Bennett, M.R.C.S., in a paper at the Temperance and Prohibition Convention, p. 240, said—“I for one believe that there is no curable disease (chronic or acute) but what may be treated, and cured, better without alcohol than with it. I have found a great number of complaints easily yield to treatment when this drug has been discontinued, and record the following facts, the result of thirty years’ practice, in the hope that they may help to remove one of the most numerous of the causes of the intemperance of the present day—the injudicious and indiscriminate recom-

mendation of alcohol, as a medicine and a beverage.

“ *During the last twenty-five years I have not once used it as a medicine, or recommended it as a beverage ; and although I have had great experience in the treatment of dyspepsia, fever, exhaustion from the loss of blood, and profuseness of purulent discharge, I have found all those complaints and conditions much more easily removed without alcohol. . . . In treating patients for loss of blood, I can speak most confidently of the non-necessity of alcohol. I have during my practice attended upwards of 2000 cases of child-birth, and have not lost a single case from hemorrhage. . . . From all the observation and experience I have had for a period of thirty years, I have come to this conclusion—that intoxicating drinks in any quantity, however small, are unnecessary to maintain health ; that they are neither necessary nor desirable to support the frame under excitement, nor to recruit it when exhausted ; that when a necessity exists for the use of a stimulant in the treatment of disease, a safer, more certain, and effectual substitute can be found ; that the mortality in disease will always be in proportion to the amount of alcohol used in the treatment, and that the entire disuse of it*

as a medicine would prove highly beneficial to mankind."

Mr. R. L. Bayley, M.R.C.S., of Stourbridge, has also favored us with some valuable facts relating to typhus fever, in which he conclusively proves that *as a rule* every patient recovers where *alcohol is not given*. This is also the case in other diseases which have been under his treatment upon the same plan.

"I not only personally abstain from all intoxicants, but have entirely banished them from my practice, conscientiously and continuously, since *August, 1841*, and have never once had reason to regret it. During these twenty-one years I have not made fewer than 180,000 medical visits, and I hesitate not to say that the recoveries have been *more numerous and more rapid*, than they were during the five years I followed the usual practice, and administered brandy, wine, and beer. Of these numerous patients many were laboring under the most aggravated forms of typhus and other malignant fevers, small pox, cholera, *delirium tremens*, large exhausting abscesses, and many other forms of disease in which alcoholic stimulants are usually administered and thought to be essential. . . . I have attended likewise the patients of two large hospitals for many

years—one in town, the other in the country ; the paupers of a populous parish for sixteen years ; the members of nine benefit clubs for many years, some of these numbering near 300 members, and in all these different cases, and under all these different circumstances, *I have not found it once necessary to prescribe* either spirituous, vinous, or malt beverages. I am more than ever convinced that the banishment of these from my practice is right, and more firmly resolved than ever to continue in the course I have followed for so many years.”(1)

“Having published short notices,” says Henry Mudge, M.R.C.S., Bodmin, “of over forty forms of disease, including accouchements by the hundred, hemorrhage, shock, typhus fever, consumption, purulent discharges, large burns, and indigestion, *cured without alcoholics*, I have some right to claim equal explicitness from the prescribers of alcohol.”

Mr Mudge has also placed the Temperance public and the world at large under a debt of gratitude by the publication of his ‘Guide to the treatment of Disease *without* Intoxicating Liquors.’(2)

Facts like these, with the revelations of Sci-

(1) Dr. Colenette, Guernsey.

(2) Post free from the Author, for 2s. 6d.

ence, have at length entered the 'sacred circle,' if we may judge from the remarks made by Dr. MURCHISON in an address to the medical students at the Middlesex Hospital ; he said : —“ Nothing yet was definitely settled as to the mode of administration, and the mode of action of alcohol in disease. Recent researches discredited the hypothesis that alcohol was to be regarded in the light of food in disease, and showed, that in the inordinate quantities in which it had been the custom to administer it, its tendency was to disturb all the vital functions, and to counteract the *vis medicatrix naturæ* (healing power of nature). A fundamental blow had thus been struck at the fashionable revival of Brunonism, *which was believed to be responsible for the origin of intemperance amongst the patients who survived, and dismissing not a few drunken and unconscious to another world.*”

Can anything be plainer? Here is one of our leading medical men actually saying that after all their experiments, extending over such a number of years, “*they don't know how much alcohol to give, nor what it is to do when they have given it.*” Surely we may hope that if such fearful results follow its administration as those named, we may be excused if we say,

“Gentlemen, we decline being experimented upon, until you have settled very definitely how much drink we are to take, and what it is to do when we have taken it,” and should they try to frighten us with declaring that we “must take it or die”—our reply shall be, “If we must die, then we will die *sober* !”

As a striking proof of the change in public opinion, we may notice that during the “Temperance and Prohibition Convention” held at London in Sept. 1862, the following resolutions were unanimously passed in the scientific and medical department, J. M. M’Culloch, M.D., President.

Dr. Figg moved, and Mr. Bennett, surgeon, seconded, the first of the following resolutions ; Dr. Norman Kerr moved, and Mr. Moses Franks, surgeon, of Heckington, seconded the last.

“1. That the recent experiments and discoveries of physiological science, confirming observation and experience in all climates, have clearly demonstrated that alcohol has no dietetic value, but that its use as a beverage, in any form or to any extent, is injurious both to the body and the mind of man.

“2. That the progress of medical science and experiment has exploded many theories on

which the prescription of alcohol has been heretofore based ; and has demonstrated, not only its non-dietetic character, but also its non-medical virtue, in a large range of disease ; that the scientific, as distinguished from the empirical application of remedies requires that their specific properties and reaction should be understood—conditions never yet fulfilled in regard to alcohol. This Convention, therefore, earnestly call upon the members of the honorable profession of medicine, not only to respect their own reputation as a body, but to bear in mind their grave moral and social responsibilities, in prescribing so questionable, so dangerous, and so abused an article. The Convention would also press upon the friends of temperance the duty of insisting that alcohol, whenever prescribed under the plea of a supposed, or the justification of a real, necessity, should be dispensed, like other drugs, not by the publican, but by the apothecary.”

In 1853 Dr. Bushnan, ex-editor of the “*Medical Times*,” said, “We are far from denying that teetotalism has wrought no small improvement on the laboring class. But, as it rests on a false principle, we doubt its performance. (?) And, on the same ground, we dissuade the well-meaning from pressing this

false principle on the middle ranks of society. All past experience shows that whenever a false principle has gained ground among men, the final effects of reaction are of the most mischievous character. On the maturest reflection we feel compelled to pronounce the total temperance movement the creature of a day—a short-lived enthusiasm—a bubble that will float awhile on the stream of time, but which must of necessity burst ere many years have elapsed, probably long before the living generation has passed wholly away.” (!!)

How far his prophecies have been fulfilled may be gathered from the ‘British Medical Journal,’ which sums up the discussion in 1863, by saying :—

“ We have no wish hastily to speak on this important matter, but we are in conscience bound boldly to declare the logical and inevitable conclusions, as they seem to us, to which a scientific view of the subject *forces* us.

“ The grand practical conclusions are these :
1. That alcohol is not food ; and that, being simply a stimulus of the nervous system, its use is hurtful to the body of a healthy man.
2. That if its imbibition be of service, it is so only to man in an abnormal condition ; and

that our duty, as men of medicine, is to endeavor to define what those particular abnormal states are in which alcohol is serviceable. 3. That ordinary social indulgence in alcoholic drinks, for society's sake, is, *medically speaking, a very unphysiological and prejudicial proceeding.*

We will only add, that if we wanted any stronger proof of the necessity for the inquiry we now ask for, we should find it in the arguments—if they may be termed such—of those who have taken up the defence of the bottle.”

It appears, therefore, that if “coming events cast their shadows before,” we may hope to see ere long this delusion swept away, and that even medical men will be found candid enough to admit the truth into their own minds, and recognize its importance among the people. We are quite aware, to use the words of Sir James Eyre, that “Medical men, those of England even, are a class of persons, among the slowest to take advice from any but their paid and privileged teachers, during and after their state of pupilage. This may, with most, be owing to their timidity and conscientious carefulness; but with some it

may be imputed to conceit and jealousy, and from a repugnance to be taught, even when taking the dose from mature age, and from the hands of undoubted experience."

History furnishes examples in abundance, that they are not by any means the first to know and do the truth. In many cases quite the contrary. Temperance men, 'tis true, have gone into their sacred enclosures, and have felt keenly the force of Liebig's words, where speaking of the profession, he says that "rejecting altogether an exact acquaintance with nature, the source of all knowledge, they look upon themselves as the true dispensers of light and information; and the most modest opposition to the views of such *infallible*(?) guides, is regarded by them as downright heresy."

Still, whether they endorse the truth or not, it remains the same, and will ultimately assert its supremacy, for "the diversified proofs gathered from every quarter, and with a fulness and precision of evidence which has scarcely a parallel elsewhere—all have pointed *unchallengeably* to the conclusion, that alcohol is the *most widely and intensely destructive of poisons*.. . . That a being possessed of *reason* should by such means *destroy*


reason, and a being doting on life should thus be prodigal of life, is one of those weaknesses in man which may excite the sympathies of the coldest, while it is a dishonor which may humble the spirit of the proudest."



III.

THE PILLAR OF SCRIPTURE.

“We find, in almost every branch of science, that truth can be discovered only by deep and serious investigation. If we rest in superficial inquiries, we shall be led into numberless and fatal mistakes. In what relates to religion, more especially, an impartial examination is necessary, because the doctrines of revelation are confessedly repugnant both to the *prejudices* and *passions* of mankind. Yet, strange as it may appear, there is no other science wherein men form their opinions on such slender information as in that. The generality adopt the notions that are current in their day, without even considering whether they be right or wrong, the natural consequence of which is, that in many instances they embrace error in preference to truth.”(1)

F our conclusions thus far have been correct, then we are sure to find that the teachings of the Bible are in harmony therewith ; for the WORD OF GOD AND THE WORKS OF GOD MUST AGREE. Startle not, then, when we say that the Bible, pro-

(1) Rev. C. Simeon.

perly interpreted. is the best temperance book in the world, and therefore we claim it as one of the pillars upon which temperance rests. Before however adducing the needful proof, it is important that we should know what the book was sent for. Dr. Cumming shall answer—

“The Bible was not designed to teach science, but wherever it touches the province of science, it touches so delicately that we can see *the main object is to teach men how to be saved*—it was not written to teach geology, for we can discover its phenomena by science ;” and may we not also add, that it was not sent to teach men “what to eat, drink, or avoid,” inasmuch as by the exercise of our reason, and the aid of science, we can discover what is good and what is bad. Whoever thinks of looking for a text to tell us whether arsenic or strychnine is good or bad, or what we ought to do with a bad drain? Indeed, we go further, and say, that it is not *right* to lower the character of the Bible and make it into a ‘Cookery book,’ inasmuch as its province is of a far higher and nobler character. But no sooner is the subject of temperance mentioned than we hear from a host of professors of religion, “Where do you find it in the Bible?”

“Didn’t our Lord make wine at Cana?”
 “Didn’t Paul tell Timothy to take a little wine for his stomach’s sake?” &c. Now we should be quite prepared to enter into the critical merits of these particular cases if it were really required, but inasmuch as they have already been so thoroughly handled by Dr. LEES (see his Works, Vol. 2), and by Dr. Nott (in his “Lectures on Biblical Temperance”), we do not think it necessary. We are rather inclined to illustrate the subject by a few references to some general principles, which have long been recognized as sound by the Christian community. For instance, take the following as a case in point. “When the parliament of Tahiti consulted the Queen respecting the admission of intoxicating drinks, she said, ‘Let the *principles* contained in the New Testament be the foundation of all your proceedings,’ and immediately they enacted a law against trading with any vessel that brought *ardent spirits*. It was not so much any isolated text, as ‘*the principles*’ of the book generally that guided their determination. They saw that *love to God and man* is the grand *principle* of the Book, and that this love enjoins us to do nothing which would prove the means, directly or indirectly, of making a

brother 'stumble, offend, or become weak,' or fall into sin." We are aware that in doing so we shall come in collision with some old notions, and have to upset some false interpretations, but this will be nothing new in the history of the world, and "It is unmanly to blink the approval of light, from whatever quarter of observation it may fall upon us; and those are not the best friends of Christianity, who feel either dislike or alarm when the torch of science, or the torch of history, is held up to the Bible. . . . They who would divorce theology from science, or science from theology, are in effect, if not in intention, the enemy of both." (1)

Depend upon it, there never *has* been nor *can* be opposition between *nature* and *revelation*: there cannot be any contradiction in *truth*. That which is *scientifically* true, will be found ere long to be *morally* right, as well as in harmony with every word of God. As Sir David Brewster says:—"Truths physical have an origin as divine as truths religious. In the time of Galileo they triumphed over the casuistry and secular power of the church; and in our own day the incontrovertible truths of primeval life have won as noble a victory over

(1) Dr. Chalmers.

the errors of a speculative theology, and a *false interpretation* of the Word of God. *Science ever has been and ever must be, the handmaid of religion.* The grandeur of her truths may transcend our failing reason, but those who cherish them upon truths equally grand, but certainly more incomprehensible, ought to see in the marvels of the material world the best defence and illustration of the mysteries of their faith."

"It follows then," says Dr. Pye Smith, "as a universal truth, that the Bible, faithfully interpreted, erects no barrier against the most free and extensive investigation, the most comprehensive and searching induction. Let but the investigation be sufficient and the induction honest ; let observation take its farthest flight : let experiment penetrate into all the recesses of nature ; let the veil of ages be lifted up from all that has hitherto been unknown,—if such a course were possible, religion need not fear ; Christianity is secure, and true science will always pay homage to the Divine Creator and Sovereign, *of whom, and through whom, and to whom are all things ; and unto whom be glory for ever.*"(1)

"We love to go into the open field of nature,

(1) "Lectures on Geology."

and expatiate amid the wonders and the glories of this earthly creation. The Bible has not divorced nature. They are wedded in everlasting union. The principles and the truths involved in the physical universe are inseparable from the moral phenomena of the spiritual world. These principles and truths are being more and more evolved in the progress and the discoveries of science, and are destined for an immortality of being. *If we fail to discover the connection between creation and revelation, it does not follow that the harmony does not exist.* Nature is ever reaching forward towards the Bible, and the Bible embracing nature with a true love; both are pressing upward and onward to that higher sphere of light, in which their harmony will be for ever revealed, and the revelation of which will awaken the raptures of immortality.”(1)

Rev. W. Arnot remarks:—“Hitherto the researches of science, as far as they go, coincide with the intimations of Scripture. *The works of God and the Word of God agree.* Our business is to *read them both* aright.” And yet, strange as it may appear, this has been THE battle which has had to be fought in all ages; and we are yet far from realizing the time of

(1) Rev. Dr. Ferguson, ‘Consecrated Heights.’

which Kepler, the astronomer, speaks when he says, "the day will soon break, when pious simplicity will be ashamed of its blind superstition—when men will recognize truth in the Book of Nature, as well as in the Holy Scripture, and rejoice in the two revelations."

But, alas! as John Foster observes—"There is among serious persons a quite *irreligious* neglect of one of the two forms of divine revelation, the *Word* and the *works* of the Almighty, and that even among Christian teachers, there is often a very unthinking and ill discriminating mode of depreciating the latter in comparison ; a practice against which they might have been warned by observing the almost endless references in the Word of that Being to his works, and by observing how very often the Word rests the fulness of the meaning of its dictates and illustrations upon an adequate view of the works."(1)

"The love of nature is inseparable from all the higher forms of Christian life and consciousness. There is neither discrepancy nor contradiction between nature and revelation. The Bible does profound homage to nature, by taking for granted all those facts and truths which could be learned from the deeper study

(1) "Essays."

of the external creation. The written Word sets out in its sublimer teachings from the point at which creation is inarticulate and silent. It speaks where no other voice can be heard, and where its utterances are of the highest moment. It has come not only to supplement, but to complete the revelation of God to man. . . . It follows that the more largely any man drinks into the spirit of Christianity, the better qualified he is to hold communion with the soul and the secrets of nature.—There is no pity in depreciating the works of God.

“Nature lies before us as an open volume, and if we will not receive its intimations and disclosures, it but too clearly proves that we are seriously wanting in those dispositions and states of heart which are essential to all wider knowledge and all higher attainment. Nature nowhere assumes to take the place of the Bible, and the Bible has been given us to teach us that which nature never professes to reveal.”(1)

“Of all the deadly legacies which theological strife has handed down to us, there is none deadlier than that dread of the study of revelation of the mind of God, in *creation*, which infects so strangely a large section of the

(1) Rev. Dr. Ferguson's “Consecrated Heights.”

church. There is an infidel dread of inquiry into visible things which has tended largely to create a miserable, mutually detrimental schism, between the Christian belief and activity, and the intellectual life of our time. This fear of the study of nature, and the observation of all that she can reveal to us about God, palsies the manhood of the godly in the church, and widens continually the breach between it and the world it was set to enlighten and to guide to salvation.”(1)

The great secret of this opposition, however, lies deeper than men generally admit. We fear “the reason why men find new and strange interpretations is, because they have a stronger desire to *find countenance for their sins*, than honestly to ascertain the mind and will of God ; and the fault is not in the Bible, but in the diseased and jaundiced heart that reads it ; and the cure for it is not a new Bible, but a new heart.”(2)

A desire to have the Bible on *our* side is one thing, a desire to be on the *side of the* Bible is another. But how many there are who *take* their opinions to the Bible, instead of going to the Bible to *get* them. The Bible is not asked to *instruct*, it is pressed into ser-

(1) Rev. Baldwin Brown.

(2) Dr. Cumming.

vice as a *witness*. This is nothing new, for, as Dr. Grindrod justly observes : “It has been generally customary for those who possess the Scriptures, but who do not understand their contents or design, to array the sacred volume against whatever may oppose their prejudices. The authority of the law was marshalled by the Jews against the Gospel of the Son of God.”

“Nature and revelation are as little at variance on the wine question as on other questions, and when rightly consulted, this will be found to be so. It is not in the *text*, but in the *interpretation*, that men have felt straightened in their consciences, and though this feeling should continue, unless the providence of God changes, it *will not alter* the facts of the case.”(1)

“If we *take* to the Bible a spirit which it does not approve, we are likely to *bring from* it a spirit which it has not imparted.”(2) In going there, “Let us make sure that we have the Bible *truth* and not merely Bible *words*. It is a favorite and frequent thing with the Arch-deceiver to couch his own lies in the words of Scripture. He takes out and leaves behind the kernels of truth, and catches the

(1) Dr. Nott. (2) Dr. Harris, “Great Teacher.”

unwary with the empty chaff of mere Scripture phraseology.”(1)

It should be borne in mind that there is an infidelity which is the result of the repudiation of darkness, and there is an infidelity which is the result of the *repudiation of light*. The former is guiltless in comparison with the latter.

“We may err in our *interpretations* of the language of the Bible, but the Bible itself never errs ; and in nothing has its import been more misapprehended than in the countenance it has sometimes been *supposed* to give to the use of intoxicating liquors as a beverage.”(2)

“The books of nature and revelation were both written by the same unerring wisdom,—the moral laws of God’s kingdom are embodied in the former, the physical in the latter. *The laws of God, physical or moral, tend to promote the virtue and secure the happiness of man—misery never results from obeying, but disobedience.*”(3)

“The voice of God is uttered as articulately in his works as in his word, and he is the greatest enemy of religion who would throw a

(1) Boardman. (2) Nott. (3) Nott.

rein over genius, or limit science in the freedom of her range.”(1)

Mankind blame the contemporaries of Galileo, not so much because they did not give belief to his views, but because, when, with the view of converting them, *i. e.*, of establishing a belief in his statements, *he invited them to look through his telescope, they refused to look.*

“We know that the book of nature, and the book of grace own the same authorship and manifest the same autograph; and it only needs that the characters in both be made clearly out, in order to demonstrate how perfect the harmony is between them. They are never out of unison with each other; *superficial men create a seeming discord, and then find fault with God’s work instead of their own.*”(2)

“Be not deceived by names. When you hear men quote the Bible in favor of a beverage that is filling the world with crime, disease and death, *be assured the quotation is made in error*; either the article, here so fatal, is not the article which the Bible recommends, or our manner of using it is not the manner it sanctions. God wills the virtue and happiness of his creatures, and cannot therefore will the

(1) Sir David Brewster.

(2) Rev. Hugh Stowell, “Lecture to Young Men.”

use of anything that tends to the subversion of both.”(1)

But how is it then that ministers are so opposed to the movement? Time was when this question could be asked with greater propriety than at present, but if “coming events cast their shadow before,” then there is every indication of a change for the better, inasmuch as during the past few years, hundreds of ministers of all denominations have joined the movement. It should, however, be borne in mind, that History reveals the fact that ministers, *as a body*, rarely lead the way at first in great changes affecting the welfare of society. Were it not for this, indeed, the characters of Luther, Wesley, and others, would not stand out so conspicuous. Nor is it to be wondered at when we reflect that “as the studies of the clergy be in the past, as the days of their strongest influence are behind, and as the religious feelings of men have hitherto reposed on the antique, and are but just beginning to point towards the future, it is natural, it is inevitable that the clergy should retard rather than aid the progress of society.” Such being the case then, we should, like the Bereans of old, search and see for ourselves whether the

(1) Nott's “Lectures.”

thing be true or no. The importance of doing this may be gathered from a few illustrations, illustrative of the fact that great and good men are not always wise.

In 1671, thirty years after the death of Galileo, and two years after Newton commenced lecturing in Cambridge, Dr. John Owen, the most eminent divine among the Independents, described the Copernican system as “the late hypothesis fixing the sun in the centre of the world—built by fallible phenomena and advanced by many arbitrary presumptions against evident testimonies of Scripture, and reasons as probable as any which are produced in its confirmation.”(1)

“Heresy, error, apostasy, generally begin with the clergy, not with the laity ; the *first* to teach the *wrong*, are they who *ought always* to teach the right.”(2)

Have you forgotten that the Holy One was crucified by the *strict religious professors* of his time, and that the deed was owing more to the *leaders* of the church, than to the world. “Saul of Tarsus was not the *only* individual who, when erring grievously, has thought he was doing God service.”(3) These are gene-

(1) “Preliminary Exercises to Hebrews,” p. 636, Ed. 1840. (2) Dr. Cumming. (3) Nott.

rally the very class of men who in all ages have boasted of their superior knowledge of the truth ; this is owing to the idea “that while they *imagine* they are contending for revelation, they are, in fact, contending for *their own interpretation of revelation*, unconsciously adapted to what they believe to be rationally probable.”(1) And such persons “claim for their human *interpretations* of certain dubious passages of Scripture, an authority equal to the inspired volume itself, and thence construe every doubt expressed against the *interpretation* into a doubt of the *truth* of the sacred Scriptures *themselves*. Every departure from their own parallel of opinion they denounce as the region of heretics, or the way of infidelity, and this, too, in spite of the fact that there are thousands of Christian men and ministers of all denominations who repudiate their human interpretations.”

It is not many years since that Andrew Fuller was opposed in his efforts to form a missionary society, by the very men who held a commission to “go into all the world to preach the gospel to every creature,” and a little earlier in the history of England, when Bishop Latimer was advocating the importance

(1) Whewell.

of education, Rev. Dr. Buckingham opposed it by saying, "If that heresy should prevail, we should soon see an end of everything useful among us. The ploughman reading that if he put his hand to the plough, &c., would soon lay aside his labor; the baker also, reading that a little leaven would corrupt his lump, would give us very insipid bread; the simple man also, finding himself commanded to pluck out his eyes when they offended, would pave the way for a nation of blind beggars."

Notwithstanding these and similar oppositions, we have now both inissionary societies and schools. To quote the words of Dr. Harris: "It is a subject of congratulation, that as natural science advances, she is throwing a light on many of the dark things of Scripture, and at the same time multiplying her own *incredibilia*; so that wonder and scepticism will have to transport their throne from the region of religion into the province of science. And thus, much of the strength which would once have been wasted in speculation and controversy, is now more usefully employed in Biblical criticism and the enforcement of piety, in *acts of obedience to God, and in deeds of benevolence to man.*"(1)

(1) "Great Teacher."

“The Bible, though it does not explicitly teach the science of physiology, does, in its moral and spiritual precepts and requirements, implicitly demand that man should, to the full extent of his capabilities, and opportunities, and means, acquire that knowledge of the nature and properties of things, which will enable him in the greatest degree to maintain the highest well-being of his whole nature, by the most perfect obedience to the laws of God in his nature and relations.”(1)

We admit that the *word* WINE occurs many times in the sacred volume, but any one reading the various texts with an unbiassed mind, must feel that the article upon which a blessing is pronounced, and the one upon which we are commanded not even to look, cannot be the same in quality.

This is just the point. Wine is a generic term, like man. The word itself does not *necessarily* mean either intoxicating or non-intoxicating—just as the word *man*, neither means a white man or a black one, or that he is tall, short, fat or thin—that is governed by other considerations, such as the context, the circumstances, &c. Scripture thus *properly interpreted* will be found to give no sanction

whatever to the common notion of drinkers. It will be difficult, if not impossible, to find a single passage in which moderate drinking of intoxicating drinks is spoken of as adding, in any way, to the excellence of moral character, while total abstinence from such drinks has received the broadest marks of the Divine approval. The true method to determine the meaning of a word is to examine the grammatical structure of the text ; the use of language in the same book and in the same age, the circumstances of the case, and by the nature of things. Just in the same manner as ‘theologians’ settled the meaning of the word ‘day’ in Genesis, and the ‘whole earth’ being covered with water at the time of the deluge.

“I do not quote isolated texts. In nothing have theologians more mangled the word of the Bible, than by quoting its words. The word must explain the words.”(1)

From the abstract word, you can never infer the nature of the thing in all its forms and use ; we are therefore driven to the general principles of interpretation, which are constantly applied to other subjects in the Sacred Word, and “such modifications of the current interpretations of the words of Scripture ap-

(1) Lynch.

pear to be an inevitable consequence of the progressive character of natural science. Science is constantly teaching us to describe known facts in new language, but the language of Scripture is always the same. And not only so, but the language of Scripture is necessarily adapted to the common state of man's intellectual development, in which he is supposed not to be possessed of science. Hence the phrases used by Scripture are precisely those which science soon teaches man to consider inaccurate. Yet they are not on that account the less fitted for their proper purpose ; for if any terms had been used adapted to a more advanced state of knowledge, they must have been unintelligible among those to whom the Scripture was first addressed. If the Jews had been told that water existed in the clouds in small drops, they would have marvelled that it did not constantly descend ; and to have explained the reason of this would have been to teach atmology in the sacred writings. If they had read in their Scripture that the earth was a sphere, when it appeared to be a plain, they would only have been disturbed in their thoughts, or driven to some wild and baseless imaginations by a declaration to them so

strange. If the Divine Speaker, instead of saying that he would set his bow in the clouds, had been made to declare that he would give to water the property of refracting different colors at different angles, how utterly unmeaning to his hearers would the words have been! And, in these cases, the expressions being unintelligible, startling, and bewildering, would have been such as tended to unfit the sacred narrative for its place in the providential dispensation of the world.

“Accordingly, in the great controversy which took place in Galileo’s time between the defenders of the *then customary interpretations* of Scripture, and the assertors of the Copernican system of the universe, when the innovators were upbraided with maintaining opinions contrary to Scripture, they replied *that Scripture was not intended to teach men astronomy*, and that it expressed the acts of divine power in images which were suited to the ideas of unscientific men. To speak of the rising and setting and travelling of the sun, of the fixity and of the foundations of the earth, was to use the only language which would have made the sacred narrative intelligible. *To extract from these and the like expressions doctrines of science, was, they declared;*

in the highest degree unjustifiable ; and such a course could lead, they held, to no result but a weakening of the authority of Scripture in proportion as its credit was identified with that of these modes of applying it. And this judgment has since been generally assented to by those who most reverence and value the study of the designs of Providence as well as that of the works of nature.”(1)

Let us then examine the matter by the aid of a few generally admitted principles which are to be gathered from the Word of God, and we learn from these :—(1) *That God appoints nothing of which sin is to be the legitimate and proper result.* We have already seen that we are commanded to be *sober*. This of necessity involves the duty of using the best possible means. Now it is a remarkable fact that whenever God is represented as interfering at all, it is always with *a command not to drink*, in fact, (1) Peculiar consecration to God was invariably accompanied with abstinence. (2) Abstinence therefore was regarded as consistent with peculiar wisdom and piety. (3) There is no *approved* example of drinking. (4) Not one command to drink, but (5) several to abstain, accompanied (6) with *blessings*

(1) Whewell's "Indications of the Creator."

in doing so. Quite in harmony with this is Dr. Clarke's exposition of 1 Peter v. 8.

"Satan tempts under three forms :—1. The subtle serpent to beguile our senses, pervert our judgment, and enchain our imagination. 2. As an angel of light, to deceive us with false views of spiritual things, refinements (and additions) in religion, and *presumption on the providence and grace of God*. 3. As a roaring lion. . . . *seeking whom he may gulp down*. It is not every one he can swallow down ; those who are sober and vigilant are proof against him, these he *may not* swallow down. There is a beauty in this verse, and a striking apposition between the *first* and *last* words, which I think have not been noticed. . . . Hear this, ye drunkards, toppers, tipplers, or by whatsoever name you are known in society. . . . Strong drink is not only the way *to the* devil, but the devil's way *into you* ; and ye are such as the devil particularly *may* swallow down."

How do you know if you drink that you shall escape? What has happened to your neighbor to day *may* happen to you to-morrow, and the very fact that so many *wise* men have been deluded should teach at least caution. Think of a slain Solomon, "since fell Lucifer the son of the morning, what more impressive

proof of the power of evil?"—"Let him that thinketh he standeth, take heed lest he fall."

Let us suppose that we are present at the marriage of Cana, at the very moment when the Saviour has issued his command to fill the water pots with water. As the guests look on with wonder, we behold "the water made wine." We then hear the governor utter his praises of the miraculous supply. Suppose also the same power that raised Lazarus, or that caused Moses and Elias to appear, summoned the old prophet Habakkuk to their midst and with a voice of thunder he cried, "Woe unto him that giveth his neighbor drink," and ere our surprise ceased suppose Solomon's voice mingled with his brother seer, saying, "Look not thou upon the wine when it is red, when it giveth his color in the cup, *when* it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." May we not ask, "Are you *sure* that there is a real contradiction between the *fact* and the *text* of the Bible, or is it only a contradiction between the fact discovered by science and the *interpretation* that you put upon the text of the Bible?"(1)

But we come to the same conclusion *from*

(1) Cumming's "Genesis and Geology."

the moral necessity of the case. “It is evident from the sacred record that the guests of the feast had been drinking freely of wine before the mother of Jesus desired him to furnish more, and they must have become so much stimulated before they were furnished with their new supply, that had the good wine which Jesus made been intoxicating, there would have been the utmost danger, nay, moral certainty, that they would have become intoxicated. Now one of these three propositions is necessarily true ; either Jesus was ignorant of the real nature and condition of man, and of the effect which alcohol would have upon him,—or else he was not the philanthropic and holy being we believe him to have been,—or else it was morally impossible on such an occasion, in such circumstances, and for such a use, to make an intoxicating liquor by the special exercise of the divine power which the eternal Father had given him to be exerted to the glory of God and the good of man. But that Jesus did accurately and fully understand the whole nature of man, and all that relates to man, is clearly demonstrated in the perfect adaptation of his gospel to man in every point and in every respect, and that he was truly the philanthropic and

holy being which we believe him to have been, is fully demonstrated by the infinitely holy and philanthropic spirit and economy of the gospel. It was therefore morally impossible for Jesus, on the occasion we are considering, to make an intoxicating liquor for the guests of the feast to drink—it was not possible for him to choose to do it, without ceasing to be a holy and benevolent being. Hence it is certain that the wine which Jesus made at the marriage feast at Cana, was not in the least degree an intoxicating liquor.”(1)

The various *symbols* employed with reference to *Christ*, also point in the direction of this teaching. Take for instance the following selection as a sample. The *blood* is spoken of as a gushing fountain ; like the *fresh expressed juice*.

This is immaculate.....	The other is corruption.
This is true and faithful.....	The other is the mocker.
This is the bread of life.....	The other is poison.
This is a blessing to all men..	The other is a curse to all men.
This is pure.....	The other is impure & adulterated.
This is a cleanser.....	The other is a contaminator.
This we are to look unto.....	The other not to look upon.
This saves.....	The other destroys.

Unless these illustrations be correct, then there was, after all, some show of truth in

(1) Graham, “Philosophy of Sacred History.”

Howell, an English author of the 16th century, who in speaking of the introduction of Canary wine into general consumption, was so enthusiastic in his encomiums on the new beverage, that he urged its use by the following ingenious train of reasoning :—" Good wine creates good blood, good blood causes good humor, good humor inspires men with good thoughts, good thoughts lead to good actions, and good actions lead to heaven. Therefore, good wine leads to heaven."

2. *Christianity seeks to make every object and relation an instrument of righteousness.* But is it possible to do this with an article whose evils are so notorious that they cannot be denied, and too mischievous not to be felt? How often has drink made *good* men into *bad* men, while it has *never* aided to raise a man either in virtue or religion. It makes the good bad, and the bad worse. Nothing is more evident than that God wills our happiness. Satan, however, with fatal skill obstructs and opposes the divine intention, and his most efficient weapon is drink. In our efforts to get rid of this evil, we are seeking "to give a new direction to the organ of combativeness, so that instead of pulling down *good*, it may pull down *evil*, which is virtually building up

good." And none ought to be found more zealously engaged in this kind of service, than the Christian church, inasmuch as it should be the pattern or example of all that tends to purify and elevate man (Phil. iv. 8). "Christianity has too long and too exclusively been regarded as a scheme of *redemption*, and not enough as a scheme of *regeneration*" by the larger portion of professing Christians, and if they are not in the front ranks of the efforts made to spread the kingdom of righteousness, it can hardly be expected that the intemperate themselves will originate measures for effecting their own deliverance from a vice to which they are willingly devoted, any more than we expect the heathen to originate missionary societies for preaching the Gospel, or ignorant people to open schools.

It is by such devotedness to the welfare of others that we best illustrate the divine principles of the Gospel, as Rev. Sydney Smith observes: "An attempt is often made to distinguish between moral and Christian subjects of investigation, but no subject can be moral which is not Christian. Christianity guides us to another world, by showing us how to act in this: in precepts, more or less general, it enacts and limits every human duty ;

the world is the theatre where we are to show whether we are Christians in profession or in deed. And there is no action of our lives, which concerns the interests of others, in which we do not either violate or obey a Christian law. I cannot therefore illustrate a moral duty without, at the same time, enforcing a precept of religion "(1)

If we admit, for the sake of argument, some good results to the health from the use of intoxicating drinks, we shall be obliged to confess that there is, to say the least, great danger to the *mind*, inasmuch as the brain, its organ, is pecuniary liable to be influenced by alcohol. Now as the belief of the truth is God's appointed means of leading men to heaven, and as we have seen that intoxicating drink weakens the power of self control step by step, so far therefore as it exerts any influence at all, it is of an evil character. We must of necessity conclude that it cannot be innocent, or it would not so injure the mind, and prevent the realization of all the joys of the "common salvation." It is easy to quote a text detached from its context, or with sham humility to pray for 'light;' but there are many to be found who pray unconsciously over the Bible,

with the desire to find *themselves right*, and he who does so will generally succeed ; but “let such persons beware lest they be found guilty of using the book of God as a mere stalking horse of their own unhallowed appetites, and dragging it, with impious hand, to obstruct the advancing intelligence, order, and holiness of the human race.” Beware of the morality that has policy, not principle, for its foundation, for it will sooner or later lead astray.

Upon what grounds do we find the Christian church sanctioning and supporting many schemes of benevolence ? Because of their intimate connection with the progress of religion. Is it saying too much when we affirm that the temperance movement has done the same ? We believe that “next to the diffusion of the glorious Gospel, no blessing could be given to our earth so great as the abolition of all intoxicating drink.”(1) And, judged by past efforts, we may safely say that it has done much even to purify the church itself.

But we go a step further. If a member of a Christian community is known to frequent a theatre, a horse race, or even play at cards, at once he is liable to be brought up for a breach of membership. Should he ask for the partic-

(1) Rev. W. Jay.

ular text, that states plainly, "Thou shalt not play at cards," &c., he is reminded at once, that "The Bible contains certain principles, not always defined ; but which as they are evolved, one after another, and are successively brought to bear upon the opinions and manners of Christianized nations, do actually remove from them those flagrant evils which had accumulated in the course of time, and which, so long as they are prevalent, abate very much the religious sensibilities of those who are most conscientious."(1)

3. *Whatever tends to make men happy becomes a fulfilment of the will of God, and whatever tends to render man miserable is opposed to God's will.* Nothing can be plainer than that the design of God's providence and redemption is to make the world *better*, and therefore *happier* : as Dr. Cumming says, "it is as much the design of the Gospel to make us happy as it is to make us good ;" and we presume that this is the ground upon which soup kitchens, ragged schools, clothing clubs, penny banks, are all taken under the patronage of the Christian public. The good are happy in seeing, sustaining, and promoting the happiness of others. No one ever thinks of asking for the chapter

(1) Isaac Taylor.

and verse for these, or for the establishment of a drinking fountain, or a dining hall. It is enough for all practical purposes to know that by such means the happiness of the people will be thereby increased. We have long been of opinion, that false ideas of what constitutes real happiness is at the root of most of the miseries of the people, and they have yet to be taught that the fewest *wants* a man has, the greater his prospect of real happiness. "A man's life does not consist in the abundance of things which he possesseth." Every shilling spent is certainly a seed sown and will bear fruit either of an evil or a good quality, some ten, some twenty, some thirty-fold. It behoves us therefore to ask whether this temperance movement ought not to be placed, to say the least, *side by side* with the other benevolent enterprises of the day. Moreover, the general adoption of these principles would do more to aid the people in self-elevation (which after all is the best kind of help), than all the other schemes put together. Only let the people leave off their drinking habits, and more than half the "benevolent societies" would die a natural death, inasmuch as the "feeder" to them would be withdrawn. It has always appeared to us that the temperance movement is

virtually a practical reflex of the Lord's prayer, for its whole tendency is to aid in securing purity, food, and protection of life, thus promoting universal happiness, and hastening the approach of the "good time coming."

That is blind benevolence which seeks merely to deal with *effects* while it neglects *causes*. You might just as well try to "blow up Mount Lebanon with the sigh of a butterfly," as to stay the evils resulting from *drink* by establishing counter-attractions, so long as the character of alcohol remains as it is, for it is certain, that the universal gratification of this *appetite* or *passion*, without limit, would, in a very few years, not only destroy society, but absolutely put an end to the whole human race. The evil, therefore, that cannot be cured by palliation, condemns itself to death. Suppose nothing effectual can be done, what will the end of these things be? Must it go on? Is there any reason? Say rather, God helping you, you will give the benefit of your example to that which has the tendency to do the *most* good. That which is morally right and good in its own nature is plainly our duty, whether expressly enjoined or exemplified in the Word of God or not.

The holier a man lives, and the plainer his

habits, the more liable he is to fall under the influence of alcohol ; for this simple reason, that the more his body is free from the action of intoxicating drinks, the quicker is its action when occasionally taken—one glass, a little stronger than usual, or a little more susceptibility through bodily infirmity, has frequently given spur enough to a man to say and to do that which, without its influence, would never have been said or done. To use such a dangerous article is not the way to “avoid all appearance of evil.” Every law of nature is as truly binding as any law or word of revelation, and if the teachings of science are to be observed, then we cannot help coming to the conclusion that the very use of intoxicating drinks as a beverage, is a violation of the physical laws, and that knowingly to persist in such violation is to oppose the will of God, and thus become guilty of a moral wrong—in other words, we deserve to hear the words, “He is joined to his idols, let him alone.”

4. *God will not do for us, that which we can do for ourselves.*—In 1845, the Rev. C. Finney said, “The time has come that it can no longer be *innocent* in a church to stand aloof from this glorious reformation. The time was, when this could be done ignorantly. The time has

been, when ministers and Christians could enjoy revivals, notwithstanding poison was used among them. But since light has been thrown upon the subject, and it has been found that the *use* is only injurious, no church member or minister can be innocent and stand neutral in the cause. They must speak out and take sides. And if they do not take ground on one side, their influence is on the other But now the subject has come up, and has been discussed, and is understood, no man can shut his eyes upon the truth. *The man's hands are red with blood* who stands aloof from the temperance cause." If this was true, then, what ought to be said now? When the practice of temperance was yet an experiment, and "distance lent enchantment to the view" of its first promoters, there *might* have been a *show* and *but a show* of plausibility in withholding co-operation; but now, after 30 years, the case is altered, for facts abundantly testify that *as intemperance is a self-inflicted curse, and can be removed by human instrumentality*, it is impious to expect God to do what we can do *if we like*, and do efficiently by the use of ordinary means. Take as an illustration the following fact from the Life of Rev. H. Bourne, the founder of the Primitive Methodists.

THE FOUR PILLARS OF TEMPERANCE.

Districts in which Teetotalism had made great progress.

Districts.	Travelling preachers.	Increase for the year.
Sunderland	64	1964
Norwich	58	947
Manchester	48	922
Brinkworth....	105	1214
Total.....	275	5047

Districts in which Teetotalism had not made great progress.

Districts.	Travelling preachers.	Increase for the year.
Tunstall	63	381
Nottingham	45	174
Hull	99	198
Toronto	6	242
Total.....	213	995

It is not necessary to inquire amid the circle of theology, whether alcohol is beneficial or injurious, inasmuch as such a question can only be answered by chemical and physiological evidence ; and by a sincere inquirer after truth, only one conclusion can be formed, viz., that alcohol is “*dietetically a Poison, and morally a Curse,*” and ought therefore to be abandoned.

The Church ought not to have left this work to temperance societies to have performed ; it is a reproach to them, inasmuch as by the *principles* of the New Testament, “they should

be ready for every good work." But, alas! the more *unnatural* a bad habit, the harder it is to be cured, even among those who profess and call themselves Christians; and even when it has been got rid of, we find that it is easier to break off a bad habit, than to get rid of the ill effects of it.

Sometimes it is pleaded as an excuse, that "*intemperance springs from the depravity of the human heart,*" and that the *only* cure is a *new heart*. This is altogether a mistake. How is it that teetotalers do not get drunk? Many of them have hearts quite as bad as drinkers. The only answer you can give is this, "because they never drink." So that we perceive it is not a new *heart*, but a new *habit* that is required. What would be said of a man who prayed for a new heart and yet continued in any other evil way? First forsake your evil ways;—cease to do evil, and *then* learn to do well.

"*Drunkards are just the people that ought to sign.*" Why these more than others? "Because they don't know how to govern themselves!" Indeed, and upon what scriptural grounds are *they* to abstain and *you* to continue drinking? If their moral power did not *prevent* them forming drunken habits, how can you expect it to do so now that they have

fallen? Universal experience, alas, testifies that a drunkard is not only as a rule *morally* indisposed, but *intellectually* incapable, which is not the case with the thief and the liar, inasmuch as these are *moral* delinquents. We see in this objection, as in other things, that the "religion of *taste* is one thing; the religion of *conscience* another." Nevertheless, we contend that the "Church *must* do its duty ere the religious health of the people can be established; the performance of *duty* is the soul of power; the age of miracles is past, the age of *means* is present; to that we are urged." Or, as Sydney Smith says: "We are placed here to remind, to warn, to detect, to caution, to blame, and to praise, and that man is a traitor to his country, who thunders grief and terror against *awkward vice*, and holds parley with pleasing error and popular sin." (1)

But, it is said, "the grace of God will keep a man sober." Yes, so it will, provided it keeps the drink out of his body. Regeneration does not alter a man's *physical* constitution, it only operates upon his moral and spiritual nature. We therefore oppose a *physical* evil with a *physical* remedy, just the same as we call in the doctor to a case of fever *first*, and when

(1) "Sermons."

that has been cured, the minister can give his spiritual advice with a fair prospect of success. For "if you care for your body and care nothing for your soul, your care for your body, if it is wise, shall secure a benefit ; that benefit, however, will not avail to counteract the mischief that is done by neglect of your soul. On the other hand, if a man cares for his soul and is negligent of his body, all his piety will not keep off infection, will not keep down disease and pain." (1)

"It is not enough that there be a generally correct faith in the Gospel to secure universal rightness of action. It will not do to say that if a man's heart be changed, he will have a knowledge of all duties, and will perform them ; that the Christian cannot live in sin ; that morality and godliness will always go together. This is true to a certain extent, but the doctrine requires limitation. A man may be very godly in the main, and yet he may not be acquainted with all his obligations, nor, knowing them, may he discharge them. Universal observation proves the possibility of moral ignorance and moral weakness being applied to some measure of spirituality. In all ages and all societies there have been men

(1) Lynch.

who have had the fear of God within them, and have nevertheless not detected their duty in all things, nor done it ; yea, have lived in the constant performance of acts contradicted by the spirit and letter of Christianity. The judgment may be unenlightened, and the will may be feeble ; men, good men, may need to have their duty pointed out, being unable to apply general principles ; *they may need to have their duty enforced, being indisposed to apply them* ; and one reason doubtless why so many live in systematic neglect of Christian moralities is to be found in the absence of particular instructions and admonitions.”(1)

Our Lord has also taught us that *we are not to rush into danger*, but rather copy his example on the occasion when he said, “Thou shalt not tempt the Lord thy God”—the Christian man is expected to *resist* evil, and not *seek* temptation. It has been clearly demonstrated that whatever affects the *brain* affects the *mind*, the will, and the moral power, inasmuch as the intellectual and moral powers are greatly dependent upon the physical organization for their development, the brain especially. How then can a man reasonably expect to be preserved from drunkenness

(1) Rev. A. J. Morris, “Religion and Business.”

while he continues to persist in using the *only* thing that can produce it? He might just as reasonably expect to be preserved from fever if he would needlessly go among the people who were suffering from that disease.

It was once the fashion to look upon the ague in marshy districts and the plague in dirty cities as a visitation of Divine providence, but *now* we know that ague can be *prevented* by proper drainage, and the plague of London *destroyed* by fire removing the dirt and filth. So of small pox, it does not require a text of Scripture to teach us to apply vaccination, nor a verse stating that if we would avoid the cholera, "look after your drains." In all these, common sense (which is *not very* common after all) says, use the proper means and then you may expect God to bless you; even the heathen god advises the "putting of the shoulder to the wheel, if we are to get out of the ruck."

Another example is presented in a letter addressed by Lord Palmerston, as Home Secretary, to the Presbytery of Edinburgh, in answer to their inquiry whether he intended to advise the Queen to order a day of fasting, humiliation, and prayer, to be held in Scotland, in order to supplicate Divine Providence

to stay the cholera which afflicted the people in 1854. He says :—

“The Maker of the universe has established certain laws of nature for the planet in which we live, and the weal or woe of mankind depends upon the observance or neglect of those laws. One of those laws connects health with the absence of those gaseous exhalations which proceed from over-crowded human beings, or from decomposing substances, whether animal or vegetable ; and those same laws render sickness the almost inevitable consequence of exposure to those noxious influences. But it has at the same time *pleased Providence* to place it within the power of man to make such arrangements as will prevent or disperse such exhalations so as to render them harmless ; and it is *the duty* of man to attend to those laws of nature, and to exert the faculties which Providence has thus given to man for his own welfare.

“The recent visitation of cholera, which has for the moment been mercifully checked, is an awful warning given to the people of this realm, that they have too much neglected their duty in this respect, and that those persons with whom it rested to purify towns and cities, and to prevent or remove

the causes of disease, have not been sufficiently active in regard to such matters. Lord Palmerston would, therefore, suggest that the best course which the people of this country can pursue to deserve that the further progress of the cholera should be stayed, will be to employ the interval that will elapse between the present time and the beginning of next spring in planning and executing measures by which those portions of their towns and cities which are inhabited by the poorest classes, and which from the nature of things must most need purification and improvement, may be freed from those *causes* and *sources* of contagion, which, if allowed to remain, will infallibly breed pestilence, and be fruitful in death, in spite of all the prayers and fastings of a united but inactive nation. When man has done his utmost for his own safety, then is the time to invoke the blessing of Heaven to give effect to his exertions."

"For a man to sow tares in his field and to encourage others to sow tares upon the face of the country, and then to expect that by the goodness of God, the country will be covered with wheat, is grossly to insult that goodness. And it is no less to the grace of the Gospel to expect, that from the present drinking customs

of the great body of the people of England, a temperate nation will grow up.”(1)

Truly did John Milton write : “ What more foul sin among us than drunkenness ; and who can be ignorant that if the importation of wine, *and the use of all strong drink were forbid*, it would be both clean rid the possibility of committing that odious vice, and men might afterwards live happily and healthfully without the use of those intoxicating liquors.”

The Bible abounds with illustrations of this principle : the most striking is that which occurred during the ministry of our Lord, who on one occasion manifested his glory and his power, *just so far* as was absolutely needed, and no further. Let us call to mind the main facts. “ Jesus loved Martha, and Mary, and Lazarus,” but it came to pass that amid the happy circle, sickness and death entered quite unexpectedly, and removed one from among them. So great was the grief of the relatives and friends, that, as the Man of Sorrows stood with them, his heart was touched with their loss, and “ *Jesus wept* ;” but that was not all ; he comforted them with *words*, and cheered them by his *acts*. He then went to the grave,

(1) Archdeacon Jeffreys.

but lo ! a great stone lay upon its mouth. Surely the power that could raise the dead could remove the stone ? Yes, but *human hands had placed it there*, and human hands were sufficient to remove it again ; hence Jesus said, “*roll ye away the stone*,” and when they had done *their* part, *he* said to the dead, “Lazarus, come forth.” But yet again human agency was required to complete the work, for seeing he was bound with a napkin ; “Loose him and let him go,” was the divine command. In like manner the same voice speaks to us—as he looks down upon the multitudes dead in trespasses and sins, with the great stone of the liquor traffic over their moral sepulchre *which human hands and laws have reared* — “Roll ye away the stone !” and when that has been done, he will say to the dead, “Come forth ;” and this world, so long the abode of sin and suffering, shall rejoice in her spiritual freedom, and achieve higher conquests than “eye hath seen, or the heart of man can conceive.”

“It is far easier to dream than to reason, to fancy than to investigate, to speculate than to demonstrate ; but not so safe, nor so conducive to the knowledge of the truth and the well-being of man. And he that does not love the

truth more than he loves his own opinions, will never go very deep into the well after the water of truth to satisfy his own thirst, and cannot be a safe guide to others.”(1)

Again, when Amalek came down to oppose the passage of Israel in their progress towards the promised land, Joshua was commanded *to take chosen men and go and fight with Amalek*. Easy would it have been for Him who had divided the sea before the Hebrews, and supplied them with water out of the rock, now to have dispersed Amalek with a word, while they should only have been required, as on another memorable occasion, to stand still and see the salvation of God. But such was not His pleasure. *A battle was to be fought with this warlike people*; and, like any other battle, the conflict raged, with various and fluctuating success. While the contest was going on, they had still before them the signal of the Divine presence in the remarkable circumstance that, when Moses lifted up his hands, Israel prevailed, and when he let them down, Amalek prevailed, *and means had to be added by which the hands of Moses were supported when they became heavy*; and in the end Amalek was dispersed before the host of Joshua. Would to God the Chris-

tian church had upheld the temperance reformers by their prayers, in the great battle against the giant Drink! Victory ere now would most assuredly have attended the conflict.

Take another illustration. Peter was cast into prison, but when the shades of night were gathered around, an angel was sent to deliver him. After awaking him, and breaking his chains, the angel led him forth through the gates, which opened to them; but *immediately* they gained the street, "*forthwith the angel departed.*" Notwithstanding the disciples were at the very time praying for his safety, and he had thus been miraculously delivered, "*he departed and went to another place.*"

How much we need the advice given by Bishop Ellicott, to "Pray against that bias, which by importing its own foregone conclusions into the word of Scripture, and by refusing to see, or to acknowledge, what makes against its own prejudices, has proved the greatest known hindrance to all fair interpretation; and has tended more than anything else in the world, to check the free course of Divine truth." (1)

5. *Even when a good thing has become perverted, it is right that it should be destroyed,*

(1) 'Aids to Faith,' p. 421.

For the sake of argument we assume that intoxicating drinks are “good creatures of God ;” if they were, it does not necessarily follow that they are “good for food.” Blocks of stone *are* good creatures of God, but no one in their senses thinks of having them dished up for dinner ; or poisoned berries boiled for breakfast. Even in a state of innocence Adam and Eve were taught *abstinence* from some things for a particular reason. The tree of the knowledge of good and evil was selected as the test of self-denial and loyalty ; and they had to ABSTAIN even from that which was “good for food” and pleasant to the eye, and *calculated to make one wise*,” so that abstinence is not quite a *new* doctrine among the sons of men.

We have another illustration furnished in the Sacred Scriptures ; when the *old world*, which had been pronounced ‘*very good*,’ with its teeming multitudes of men and women, became corrupt before God : we are told that “it repented the Lord that he had made man on the earth, and it grieved him at his heart.’” And the Lord said, “I will destroy man *whom I have created* from the face of the earth, both man and beast, and the creeping things, and the fowls of the air.”

“And it was so,” with the exception of Noah and his family, and a specified number of each of the living creatures. For ‘the flood came and swept them all away :’ a heavy judgment truly for an accumulated load of guilt.

Again, when men began to build the Tower of Babel, their *very language* was taken away, and they were scattered over the earth, because they perverted their faculties and did evil in the sight of the Lord.

But the most striking is that which occurs in the history of the Israelites. On one occasion we are told that in consequence of their sins God sent among them “fiery serpents, and they bit the people, and much people died ;” in the midst of wrath, in answer to prayer, God remembered mercy, and commanded Moses to make a serpent of brass and set it upon a pole, with the promise that whosoever should look upon it should live. “And it came to pass that whoever had been bitten, if he looked, he lived, and the plague was stayed.” Was it any wonder that this token of God’s special care was regarded as a treasure, and carried by them in all their journeyings? But in process of time, it became perverted into an instrument of idolatry ; God

did then what He has always done in such cases, he raised up a reformer. We are told that King Hezekiah *broke in pieces the brazen serpent, though God commanded it to be made and they had preserved it 700 years.* “AND HE DID THAT WHICH WAS RIGHT IN THE SIGHT OF THE LORD, and the Lord was with him and prospered him.”

If such examples be so conclusive, how forcibly does the exhortation come, “Destroy not *him* with thy meat for whom Christ died.” It is good neither to eat flesh nor to drink wine, nor *anything* whereby thy brother stumbleth, or is offended, or is made weak.”

We have *assumed* that the drink is a “*creature of God,*” but such is really not the case at all. It is altogether an *ARTIFICIAL* production of MAN, and can only be made by *destroying* the good creature ‘sugar.’ Alcohol exists nowhere in nature until man *perverts* the good to make it, and then, as a punishment for his sin, he has to labor under this *self-inflicted* curse.

John Foster, in speaking of the responsibility of certain persons, said, “they were *aware* of the necessary *tendency*, and informed of the actual effect of that supreme of the iniquities of earth, the institution of castes.” If such

principles are sound, then how much more so ought they to be applied to this giant evil at home!

As you would aid in the destruction of the system of caste, so aid in the destruction of the system of drinking. Prove it to be *right* to do so, then it *ought* to be *done*—and whatever of this kind should be done, should be done by the best possible machinery, and *that machinery is the Christian church*. If with acknowledged imperfect and deficient means, the temperance enterprise during the last thirty years has made such rapid progress notwithstanding the studied opposition of medical men, professors of religion, and the literary world, what might be reasonably expected could we only secure the co-operation of all these? Rest assured that God approves of the work, or he would not have so blessed the labors of the past. Christ, from heaven, must watch with interest this fight with the powers of darkness. Cheered by his smiles, strengthened by his strength, and supported by his grace, we rightly expect ultimately to come off more than conquerors, and when at length victory shall be claimed, it will not be the least of all the consolations which will

follow this bloodless warfare, to be able to say, "I have fought a *good* fight," and to receive from Him the assurance of "Well done, good and faithful servant."

Who hath Woe?

Who hath Sorrow?

Who hath Contentions?

Who hath Babbling?

Proverbs xxiii. 29.



IV.

THE PILLAR OF EXPERIENCE.

“A cripple on the right road beats a racer on the wrong.”—BACON.

EXPERIENCE makes fools wise,” says the old proverb. We are obliged to confess, however, that in some cases it takes a great number of lessons. And after all, in many instances the wisdom, if it comes at all, comes too late to be of any practical service.

A man may be entirely deficient in the power of reasoning, and altogether destitute of any knowledge which science might impart, either as to the general laws which govern his health, or the nature and effects of various poisons. He may also be quite at sea as a theologian, or a Biblical critic. But his own *experience*, and the experience of others, is a volume he cannot very well help studying, although it is

too true that many prefer blindly to copy others rather than examine for themselves the why and the wherefore of the many things they take into the body, from day to day.

If experience be fairly consulted, the testimony from every quarter will most assuredly result in adding another *Pillar* to support the temperance movement. When first the idea was started that men could live and work without any kind of intoxicating drink, it was considered to be so utterly absurd, that even the men who were banded together to battle with intemperance under the title of the "Temperance (*i. e.*, Moderation) Society," were its strongest opponents. But when one abstainer after another arose and said, "*I have tried it,*" scepticism gave way ; *facts* upset theories, and during the last thirty years, evidence has been collecting from all parts of the world, to a large extent from those who have tried both sides of the question, and the result is, that in almost every town and village in the country, some can now be found who, by *experience*, will testify that men can live, work, and enjoy life, without any kind of intoxicating drink. Surely this is an indication that the better day is dawning, when men shall be wise enough to drive the curse away altogether.

It is not to be wondered at, that the progress of temperance principles has been comparatively slow, when we take into consideration the vast obstacles with which it had to contend, for alcohol has for it everything that can make a prejudice deep and strong—"venerable antiquity, high authority, general consent," and a *seductive character*. To it might be addressed the words which one of the Roman poets applied to the goddess of *Thieves* :—

"O fair Laverna, grant me power to cheat,
And yet appear arrayed in saintly guise ;
Let sable night enshroud my deep deceit,
And clouds conceal my fraud from prying eyes."

But brighter days are in store ; even now streaks of light appear in the distance. This delusion shall yet be numbered among the things of the past.

EXPERIENCE, so far as we have gone, clearly proves the following things :—

I. *Abstinence is beneficial to Health*. On this point we cannot do better than quote from a speech once delivered by the eminent physiologist, DR. CARPENTER. "I am addressing myself to the question of the habitual use of what are called moderate quantities. I say that alcohol, under ordinary circumstances, in the

ordinary condition of men and women, produces a *bad* effect and not a *good* one. Now, what does experience say? It is often said to us, that we have not the opportunity of making experiments upon the same set of men ; and that getting persons in different conditions and contrasting them with each other, gives no reliable result. Now it so happens that some years ago I had brought before me a very remarkable instance of the comparative effect of the two systems upon the same set of men during a lengthened period. I venture to believe there are many here who have never read anything I have written upon the subject, and this, therefore, will be new to them. A gentleman had the command of a merchant ship from Australia, with a small crew of sixteen or eighteen men and two or three passengers. Soon after leaving port she sprung a leak, so bad that it was necessary for crew and passengers to take turn and turn about at the pumps to keep it down at all. The winds were adverse to his putting into the Cape, and he was obliged to make the best of his way home to this country ;—a voyage, at that time, of ninety or one hundred days. He found very soon that on the ordinary rations the men were losing strength, and could not keep up

the requisite exertions at the pumps. When fatigued, the men would take their glass of grog, and turn into their berths and sleep it off. They had very little appetite for food, and their flesh was failing them. My friend thought he would try a change of plan. He stopped the grog altogether. Now, what would the alcoholists say to this? They would say he took away so much force or so much food. But what did he do? He had the biscuit boiled to a stiff pudding, and gave the men that and cocoa at the end of each spell of work. The experiment succeeded wonderfully. The men soon recovered their strength, and though they had to keep up the pumping all the rest of the voyage, they were brought into port in as fine a condition as ever any set of men were brought in in their lives. Why, all our most experienced Arctic navigators and voyagers have come to this unquestionable conclusion, that for resisting for any lengthened period the severest cold, there is nothing to be compared with fat food, and that alcoholic liquors, so far from being beneficial, are positively injurious. It is the testimony of my venerated friend, Sir John Richardson, the companion of Franklin in his first disastrous expedition, that when they were reduced to feeding upon a

lichen which grew upon the rocks, and which they had to dig up from beneath the snow, even then the spirit was injurious to them ; it gave them a temporary warmth, but they felt the cold more severely afterwards. That also is the experience of the English and American whalers, and of hundreds and thousands of our best navigators. What better test of the power of alcohol to maintain heat can be obtained, than the experience of those who have to resist the greatest extremity of cold, and for the longest time ?”

2. *Life is prolonged by true Temperance.* The extensive experience of temperance societies has proved that, in every climate, occupation, and grade in life, alcoholic drinks, as an ordinary beverage, are not only absolutely unnecessary, but productive of unmixed evil. The question is no longer between drunkenness and total abstinence, which has long been set at rest by Nelson's Tables, but between total abstinence and the most moderate use of wine, beer, or alcohol in any shape. The temperance Insurance offices and Sick clubs have proved, by an experience extending over an entire generation, and at least half a million of lives, that mortality is increased one-third, and sickness one-half by the amount ordinarily drunk

by the industrious respectable classes who insure their lives, and who are certified to the directors, on their admission, as strictly moderate.

The distinctive feature of "The Temperance and General Provident Institution" consists in its comprising *two separate departments*; one open to the public, as in other offices, the other *confined to persons pledging themselves to abstain from all intoxicating beverages*. The rates for assurance are the same in both departments, but the receipts and claims of each are kept distinct.

All the data bearing on the question it had been possible to collect warranted the opinion, that the mortality of entire abstainers from alcoholic drinks, as a class, would contrast very favorably with that experienced by Life Offices in general, and led to the conclusion, that the benefits of Life Assurance might be secured to them on specially advantageous terms. This Institution was established with the view of testing this conclusion; and experience, extending over twenty years, has fully established its accuracy, and to an extent far beyond the anticipations of its founders.

Two divisions of profits have now taken place. In 1856 the surplus which had accrued

to the whole life department of the temperance section gave a reversionary bonus, ranging, according to the age of the assured, *from 35 to 75 per cent.* on the amount of premiums paid.

In the whole life department of the general section, the bonus ranged from 23 to 50 *per cent.*

The recent calculation of the assets and liabilities has given a further reversionary bonus to the temperance section from 35 to 80 per cent., and to the general section, from 24 to 59 per cent.

The plain English of which is, that notwithstanding the fact that there are in the temperance section many whose lives have been injured by the early use of these drinks, the life of a *total abstainer is worth* upon an average 20 *per cent.* more than that of the moderate drinker. While, on the other hand, those engaged in the liquor traffic, have to pay the Accidental Life Assurance Company 50 per cent. more than their neighbor the baker or tailor, thus proving that the publican falls a victim to his own traffic.

3. *LIFE is greatly shortened by drink.*

“In the last report of the Registrar General of births, deaths, and marriages, in England, among 112 causes of mortality is *Alcoholism.*

The term is used to signify the *direct* agency of alcohol. The deaths are registered under two sections, *delirium tremens*, and *intemperance*. In the ten years ending with 1860, more than 8000 deaths are registered as caused by alcoholism. The following is for the three years ending 1860 :—

	1858.	1859.	1860.	Total.
Deaths from Delirium Tremens	424	545	457	1426
Deaths from Intemperance....	288	345	318	951
Totals.....	712	890	775	2377

“These figures are sufficiently appalling, and yet no one will imagine that they represent the full amount of mortality produced by the *direct* agency of alcohol, for charity towards the dead and an indisposition to wound the feelings of survivors, would in many cases hide the *real* cause of death. Still they are valuable ; they show that these *suicides* by alcohol (and no other term than self-murder adequately represents alcoholism) was *two a day*. To see these figures in a stronger point of view, let us compare them with deaths from some other causes.

	1858.	1859.	1860.	Total.
Accidental poisoning.....	282	279	240	1188
Suicide by poison.....	119	112	156	

“Thus the whole of the deaths by poison

were 1,188, or *less by one-half* than those from alcoholism.

Add together the number of deaths :—

By poison in three years.....	1188
By murder and manslaughter in three years	1059
Total.....	<hr/> 2247

being 130 *less* than from alcohol *alone*.”(1)

The abstainer is not only less prone than others to disease, but also more capable of resisting it should it attack him, as may be seen from the following testimony :—

“I have been engaged upwards of thirty years in medical practice,” said Dr. JOHN CHEYNE, Physician-General to the Forces in Ireland, “a great part of the time extensively, and all this while I have been attentively observing men who lived in all respects alike, save in the quantity of liquors which they drank, and I can conscientiously affirm *that longevity is more resisted by excess in that respect, than by all the other hurtful influences which prematurely extinguish the lamp of life ; insomuch, that were an allegorical personification of the various views by which men shorten their lives, to be honestly painted, Drunkenness would appear as a bloated giant,*

(1) T. A. Smith. Paper at Temperance Congress, 1862.

while the rest might be represented as obscure and deformed pigmies."

4. *Heat can be best endured without intoxicating drink.*

This has been abundantly proved by the experience of such noble warriors as HAVELOCK and his brave "*teetotal saints*," as well as by the abundant testimony of military men and civilians in India, &c. Sir Charles Napier on reviewing his troops on the 11th May, 1849, at Fort William, said to the men of the 96th :—"Let me give you a bit of advice—that is *don't drink*. I know young men do not think much about advice from old men. They put their tongue in their cheek, and think they know a good deal better than the old cove who is giving them advice. But if you drink, you're done for. You will either be invalided or die. I know two regiments in this country, one drank, the other didn't drink. The one that didn't drink is one of the finest regiments, and has got on as well as any regiment in existence. The one that did drink has been all but destroyed. For any regiment for which I have respect, and there is not one of the British regiments whom I don't respect, I should always try and persuade them to keep from drinking. I know there are some who

will drink in spite of the devil and their officers,—but such men will soon be in hospital, and very few that go in, in this country, ever come out again.”(1)

Additional evidence, after fifteen years, has come to hand, through public attention being, for a second time, drawn to a startling revelation concerning the state of the British Army in India. The leading facts were known officially in 1863, but they were fully divulged in 1864. Happily, also, the application of remedial measures is further advanced now than it was twelve months ago. How many men die in battle, or from wounds received in battle, in an army of given size within a given period, depends of course on the state of peace or war in which the country may be placed ; but it is a very different question how many men die from *preventable* causes, causes which we have it in our power to grapple with.

When we are told, by Commissioners who have made every effort to get at the truth, that the nation is losing from *three to four hundred thousand pounds* a year by needless deaths and illnesses of soldiers in India alone, it is indeed time to set about a remedy. In May, 1859, when Lord Stanley was Secretary

(1) “Daily News.”

of State for India, a Royal Commission was appointed to inquire into the rate of sickness, mortality, and invaliding in the British and native armies of India ; the class of diseases from which such sickness and mortality mostly arise ; the probable causes, whether due to imperfections in climate, locality, barrack, hospitals, drainage, water-supply, diet, drinks, dress, duties, or habits of the men ; the relative healthiness of different military stations in India ; the practicability of selecting new stations in substitution of such as may now be unhealthy ; the best mode of constructing barracks, huts, hospitals, and tents, in such a climate as India ; the existing state of army medical and sanitary police at the several stations ; and the possibility of establishing a trustworthy system of military statistics. Lastly, they were invited to recommend remedial measures for such evils as might be found to exist. The duties thus assigned to the Commission tend to show that the state of the Indian army had already been recognized as one of great gravity. Three or four years were spent in the inquiry. As the Commissioners express very unequivocally their belief that the deaths of soldiers in India might be reduced from 69 to 20 per 1000 per annum,

saving in this way alone about £50,000 for every thousand men engaged, besides giving greater strength and efficiency to the other 980, it becomes important to know in what way the present evils are brought about. From some of the causes named in the Report we select—

INTEMPERANCE.—“If the condition of the military stations, in reference to sanitary provisions, be the primary cause of the frightful mortality of English troops in India, *the intemperate habits of the men unquestionably deepen the evil.* The Commissariat arrangements are too lavish in this matter. Every British soldier in India has a right to purchase every day at his regimental canteen two drams of spirits, of good quality, (?) generally rum or arrack ; or he may substitute malt liquor for the spirit, a quart of the one in lieu of a dram of the other. Two drams are equal to the twentieth of a gallon ; and hence *each soldier who avails himself of his privilege of dram-drinking to the fullest extent will consume $18\frac{1}{4}$ gallons of raw spirits per annum !*” The Commissioners, after adverting to the deleterious results of dram-drinking even in cold climates, add—“Of all habits, that of continual tippling is about the last which should be encouraged

in such a climate as that of India ; for the diseases which it is observed to cause in England are diseases from which the soldier suffers severely in India.” On one occasion some horse artillery were marching along a road lined with date-trees ; the men could pull down the pots which had been hung up to receive the bhang, or date-juice. They fell in great numbers with apoplectic seizures, cerebral derangements, and fever. They said it was sun-stroke ; but Dr. Bird, a skilful army surgeon, asserts that bhang had much more than the sun to do with the matter. There is a vicious system by which a regiment gets a certain amount of profit out of the spirits sold to the troops at the canteens. “*All the officers, with one voice, who gave evidence to the Commissioners, condemned the use of spirits by the troops ; and their estimate of malt liquors, in such a climate, was scarcely more favorable.*” Bad drainage, over-dieting, dress, unemployed time, and the structure of the hospitals, are some of the other causes of bad health and mortality enumerated, but the frightful indulgence in intoxicating drinks is evidently the *giant cause*. Since the Commissioners’ Report was published, many improvements have been introduced : amongst other

plans for employing the spare time of the soldiers, and at the same time elevating them, *Army Workshops* have been established. "The system has extended to five regiments of cavalry and thirty-two battalions of infantry. Most of the regiments have now reading and recreation rooms, where wholesome light refreshments and cheerful amusements are obtainable. A large majority of the men show a willingness to subscribe to regimental libraries ; Sir Hugh Rose speaks of 705 in the 79th Foot, 671 in the 3rd battalion of the Rifle Brigade, 675 in the 2nd battalion of the same corps, 640 in the 81st Foot, and so on. Nothing could more fully corroborate the opinion, and justify the recommendation of the Commissioners, than the following remark by the Commander-in-Chief :—‘To this system of useful employment and recreation may, in a great measure, be attributed *a considerable decrease in the consumption of ardent spirits in this army, than which nothing can be more gratifying.*’ ”

At home we have the same kind of testimony. Let any one pay a visit (as we have often done) to our large *iron works*, and ask the men who labor constantly before the blast furnaces, the rollers, shinglers puddlers, &c., or go to

the *anchor*, *glass*, or *pottery* manufactories, it matters not, even drinkers will admit, that they can, *if they like*, manage to perform their tying work without the drink. In the *hay* or *harvest field*, farmers and their laborers have proved over and over again the same thing. Often they go further, and testify that the men do a larger amount of work with greater ease and comfort to themselves, without the drink than with it.

5. *Cold can be endured better without alcoholic drinks than with them.*

CAPTAIN KENNEDY, the commander of Lady Franklin's expedition in search of the lamented Sir John Franklin, said that ever since 1833 he had practised and advocated the "great and glorious principle" of total abstinence. Very few, if any people, had tested the total abstinence principles to the extent to which he and his gallant crew of eighteen men had tested it during their cruise in the Prince Albert in Lady Franklin's private expedition. It was owing to their observance of the total abstinence principles that of the thirteen vessels that went out the same year as himself, his was the expedition that accomplished the most. It accomplished more than others, because its crew went out on foot journeys at a season when no

other crew would go out ; it accomplished more in having travelled further in one extended track than any other expedition ; and it accomplished more because it had less than any other expedition with which to accomplish it. To what did he attribute these great results ? Why simply to the fact that in his expedition he had carried out the principles of total abstinence. They were not only enabled to travel when others were masquerading and conducting theatrical performances, but they also did that which other expeditions had not done—they travelled when they were deprived of the light of the sun. During 107 days they had only the light of the moon and stars, with twilight ; nevertheless they travelled most of that time. There was no expedition in which a man could be engaged—warfare not excepted—which was of so trying a character as an expedition to explore the Arctic regions. From the day on which the expeditionists set out till the day of their return they were exposed to one continued series of hardships and sufferings. From none of these had his crew been exempt. They had suffered the torments of snow-blindness, and he, the only one able to see out of six, had to guide five who were totally blind. Also for many miles, of six, five

had been afflicted with Arctic lameness, the use of the left leg being for a time entirely taken away from them ; and thus afflicted the company had to travel over 200 miles through snow and blocks of ice, to the ship. During this time they had to subsist upon only a basin of gruel, served out every morning. From thirst, too, they had all suffered, there being no water, and they were driven to slake their thirst with snow or ice—ice that would not leave their lips till it had brought away part of the skin, and in this plight they had to munch their hard biscuits at night. The men, however, who volunteered to explore the Arctic regions, partially equipped, and on temperance principles, were not men to shrink at trifles. They met their difficulties like true men, and as such surmounted them. Different, we believe, from every other expedition, the Prince Albert brought home all the men she took out. And when the crew landed at Aberdeen, experienced men told him they had often observed crews land from whaling and other Arctic expeditions, but never saw a crew land in so admirable a condition as that which characterized the crew whom he had had the privilege to command, and who had not, during the whole of their cruise, tasted one drop of any intoxicat-

ing beverage. Could any instance be given more powerfully demonstrative of the excellence of the principles which they were that evening promoting? He did not care what the description of labor was, give him any number of men, and let half of them be drinkers and half abstainers, and he would pledge his reputation to the abstainers accomplishing more, and with less fatigue, than the men who used the stimulants.

6. *Bodily labor can be best performed without these drinks.*

“Oh! madness to think use of strongest wines
And strongest drink our chief support of health;
When God, with these forbidden, made choice to rear
His mighty champion, strong above compare,
Whose drink was only from the limpid brook.”

“I will speak of cases within my own personal knowledge. *I know*, and could name, many of the hardest working men, who for years have not tasted drink, and who declare themselves far better without than with it,—glass-blowers, forgers, and others, who work in front of the hottest furnaces,—pressers in dry houses,—farmers working out of doors in summer’s heat and winter’s frost,—printers working at the press,—joiners,—bricklayers,—masons, &c. *I know* coachmen, exposed to all

weathers, one of whom drove the night mail over the hills of Scotland ; *I know* medical men in large practice, driving about all day, and often disturbed in the night ; *I know* ministers of religion and lecturers, among the most animated and laborious in the country, in the habit of speaking at great length in crowded meetings, and often out of doors ; *I know* missionaries laboring in tropical countries : *I know* merchants, tradesmen, clerks, &c., of the greatest activity : *I know* literary men and editors of very sedentary habits : *I know* members of parliament and ministers of state, among the most constant in their attendance on the trying duties of parliament or of office : *I know* old men of near fourscore, children and young persons of all ages, nursing mothers, servants, in short, persons of almost every class that can be mentioned—*I know* persons under all these varied circumstances, who act on the system of total abstinence, enjoying health and vigor, and believing that they are better without intoxicating liquor than they would be with it.

“Beyond my personal knowledge, instances without end might be given from unquestionable authority ; but it may suffice to mention, for example, the Governor of York Castle told me that he never knew a single instance of the

health of a prisoner suffering from his being at once deprived of intoxicating liquor.”(1)

It is well known that when the “gents” at Cambridge are preparing for their “boat races,” by the laws of the club, they are bound to abstain until the race is over. The same may be said of the “prize-fighters”—runners, &c.—even Blondin did his high rope performances upon the same plan; and thousands of hard-working men are to be found at the *end of the week* doing the work, when they no longer can get the drink.

7. *Mental labor can be performed better without these drinks.* Rev. E. Hitchcock, Professor of Chemistry, &c., Amherst College, America, says:—A few years ago I was called to make a geological survey to the State of Massachusetts, which required about 5,000 miles of travel, in an open wagon, at a rate not greater than from 20 to 30 miles per day, and very severe bodily exertion in climbing mountains, and in breaking, trimming, and transporting more than 5,000 rocks and minerals. I was usually employed from sunrise to ten o’clock at night, and little interruption. Yet during all my wanderings I drank not one drop of alcohol. And I found myself more

(1) E. Baines, Esq., M.P.

capable of exertion and fatigue than in former years, when I was in the habit of taking occasionally stimulating drinks."

Mr. S. C. Hall, a well-known author, says, "I live by the labor of my brain, and can testify that since I have become a teetotaler I have had an increase of intellectual power, and can work three times longer than when I indulged *even moderately* in the use of strong drinks."

Side by side with these statements we may place the experience of hundreds of ministers of all denominations, who have found by practical experience that they can perform the various duties of their calling with far greater comfort to themselves, and also without the feeling of "*Mondayishness*," which so frequently afflicts those who, by the aid of the 'strange fire,' minister in the sanctuary.

The *Lancet*, in an article headed 'The Habitual Use of Alcohol,' says:—"It is admitted that for a man whose object is to do an occasional feat of mind or body—*e. g.*, the chess-player or the prize-fighter—the right thing is to abstain entirely from alcohol. But for most people, whose business is not to do feats occasionally, but common work constantly and cheerfully and for the longest possible

time, the right thing *may be* to take a moderate quantity. *This has not yet been proved*, but it is quite conceivable ; and we are ready to pay as much heed to the opinion of serious and unbiassed physicians in this matter as to that of chemists and physiologists. Whatever the truth on this point, it is a matter of satisfaction that there is an important concurrence of weighty opinion in favor of *extreme moderation* ; *that whereas the question used to be between much alcohol and little, the question now is between VERY LITTLE and NONE AT ALL.*

“There is no medical man now with a reputation to lose who would venture an apology for the habitual use of more than a very little alcohol, and this in a very diluted form. The injuriousness of the habitual use of alcohol in any but the smallest quantities, and these well diluted, is a point on which chemists, physiologists, and physicians are all agreed. It is to be inferred from what the chemists have already established, that *the great thing that the system does with alcohol is to effect its removal as soon as possible.* If the quantity is not excessive, its removal is probably complete ; if it is excessive, some is left in the substance of the brain, the liver, the kidneys, &c. The physiologists, again, tell us that *the smallest quantity of alcohol*

takes somewhat from the strength of the muscles, from the ability to endure extremes of temperature, from the clearness of the head and activity of the mind. And, as physicians, we know how soon the immediate use of alcohol tells against the body, encasing it with a layer of fat or lard, destructive of all fineness of outline, either of feature or figure ; and, worse than this, causing the deposit of fat or oil in the fine structures of the internal organs—the tubes of the kidneys, the fibres of the heart, the cells of the brain and liver—those organs, be it observed, in which chemists have detected the residue of alcohol not removed by the excretory organs. We think it a most significant fact, one that has not been sufficiently considered, that the organs in which alcohol is found, after being taken in large quantities and only partially eliminated, are the very organs whose structure is known to suffer from the use of it, and the impairment of which lands so many drinkers in Bright's disease, heart disease, delirium tremens, paralysis, and hob-nail liver. The conversion of fine structures such as gland-cells or muscular fibres, into fat, seems to be one of the natural ways in which, in process of time, organization deteriorates, and life declines. It is a change

which we properly associate with age, but it is strikingly favored in many persons by what would be regarded as a very moderate use of our stronger beers or of ardent spirits. *Alcohol seems to do the work of time.*”

8. *The influence of abstinence is for good, while that of drinking is for evil.*

One of the most difficult things we have to do, is to convince the people that a *religious profession is not proof against the insidious power of the drink*. Notwithstanding the record which tells of the fall of Noah, Lot, and others, men will persist in trying to be wise above that which is written. Be assured of this one thing, *strong drink is no respecter of persons*. Experience teaches plainly, that those only are safe who keep it out of the body. Regeneration being a moral change, does not, nor can annul the relations of matter—we continue just as susceptible to the action of fire, salt, cold, &c., after conversion as before. If the Christian puts *his* finger in the fire, it will be burnt just the same as if he were an infidel. Alcohol, as a physical agent, acts by certain fixed laws upon the physical body, and does not alter its properties to suit the mistaken notions of the most devout believer in

Christendom, as he will soon find, if it is placed in the body.

THE EFFICACY of temperance principles is clearly demonstrated by a comparison of the working of the two opposite plans. On the one hand, the *drinker*, according to the most competent authorities, furnishes a large proportion of the crime, pauperism, disease, and death in the nation, and as surely as the vulture in her blood-stained nest hatches a vulture, so surely will this liquor traffic and the drinking customs of the people continue to "hatch mischief," far beyond the power of the human mind to describe ; but in this guilt, let it be remembered, *abstainers do not at all share* ; and it is no small consolation to be free from the responsibility, especially if Dr. Harris is to be the witness, who says that "Those who have *tempted*, and they who have *embraced temptation*, are the two classes which comprise all the pollution in the world ; as such, the besom of destruction shall sweep them together into one place, as the refuse of sin, the nuisance and leavings of creation." (1) This, after all, is but another illustration of the old proverb, "The will of God grinds late, but it grinds to powder." Beautifully also does Mrs. Ellis

(1) "Great Teacher."

enforce the same truth when she says, "Whatever tends to impair the innocence of woman—to cast suspicion on her smile, or make her purity a jest; whatever throws a shadow, however slight, upon her name, *that* is the rain which beats upon the bosom of the lily—the rude, ungentle hand which crushes the light butterfly—the storm which levels to the ground the golden grain—the frost of autumn which steals upon the summer's flower; *that* is the first blight, after the touch of which she can never be the same again."

And how often has strong drink done so and even more. ONE has said, "It must needs be that offences come, but *woe* unto the man by whom the offence cometh." Rather give us the innocence that shrinks from the touch of vice.

On the other hand, just so far as people are induced to *abstain*, all the evils referred to in connection with the drinkers have been and continue to be lessened. This has been done by inducing them to forsake 'the road that leads to death,' hence it has come to pass that morality, order, and happiness, have increased. With this *the abstainer* shares, and rejoices.

"It is sometimes good to be content with doing little; the great and splendid occasions

in which a man can benefit his country are few ; the humble duties by which her benefit may be advanced are of daily occurrence ; such, among others, is the *duty of example* ; it is not enough to ascertain that actions be innocent as to ourselves, *they must be innocent as to the effect they produce upon others* ; the consequences of some levity or omission, to you may be unimportant, but they are not unimportant to those who are guilty of the same thing because you are, and will be guilty of it, with far other talents, other habits, and other dispositions than yourself.”(1)

The omission to *act* when duty calls, is as wrong as a wicked *action*. . “Inasmuch as ye *did it not*,” says the Saviour ; just upon the same principle as we should say that a man was an unfeeling creature, if he saw a child in the river drowning, and did not do what *he could* to rescue it. Shall we be innocent if we coolly look on while thousands are perishing in this “gulf of ruin ?” Nay, verily, for “when evil abounds, let none vainly imagine that by loudly lamenting the general depravity, he can compound for personal repentance and effort.”

We are quite aware, to quote the words of

(1) Rev. Sydney Smith.

Lytton Bulwer, that "if you announce a discovery by which men may *destroy* life (with an Armstrong gun, for instance) society will call you a *great* man, and erect a monument to perpetuate your memory ; but if you announce anything that will *prolong* life, the same people will denounce you as a *quack*, and pull down their very houses to find bricks to pelt you with." How true it is that "the discovery of some new *dye* will make men greater in public opinion, than if they show how to live the truth, and speak it." (1) But ought it to be so, especially when we take into consideration the fact that the proper understanding of this question involves the best interests of mankind, both for time and eternity? No ! even for *self*-preservation it is the wisest course to abstain, since events of daily occurrence plainly teach that intoxicating drinks are no respecters of persons, but that, from the highest to the lowest, as well as from the most learned to the most ignorant, all classes alike furnish proof that *perfect safety* can only be assured by *perfect freedom from the drink*. In spite of all theories of moderation (falsely so called), all grades of men *do* fall who use the drink, while on the contrary, from the ranks of those

(1) Mrs. Ellis.

who abstain, men are constantly *rising* into goodness and usefulness.

Another striking proof of the value of temperance principles is found in the fact, that the only *real workers* who are successful in diminishing drunkenness to any extent, are the total abstiners. Nor need we wonder at this, for they practice a principle which they have found by experience to be just the thing that meets the necessity of the case, and every success is an additional argument in favor of ultimate and universal triumph.

9. Another of the advantages connected with the temperance movement is, *that it naturally attaches itself to the true and the good wherever it may be found*, and renders valuable help to everything conducive to the advancement of society in knowledge, happiness, or holiness. On the contrary, the direct tendency of intoxicating drinks is to dethrone reason, render the highest powers of man powerless, and thus gradually to extinguish the man and develop the brute. It thus becomes a feeder to the depravity of man; and as such is the cause of nine-tenths of the crime and misery which abound on every hand. This it does in virtue of the fact that “Intemperance is the only vice that directly

assails the citadel of human *reason*, and reduces to idiocy, by destroying the power to choose between good and evil." *Reason* would lead us to expect that "That which is in its own nature evil, cannot by its legitimate influence be productive of good ; that which has an immoral *tendency* will never promote morality." (1) But, alas, facts of every-day occurrence compel us to acknowledge that many persons are far more willing to be governed by their *feelings* than by their *judgment*. We scarcely ever hope to succeed in convincing people that they *don't like it*, and yet, no one will attempt to dispute the fact which universal experience demonstrates, viz., that it is physically impossible for mankind habitually to use intoxicating liquors without imminent danger of the formation of intemperate habits, especially when we find that the habitual use of these drinks "*strengthens* the power of motives to *do wrong*, and *weakens* the power of motives to *do right*." (2) This is quite consistent with the teaching of science, for it has been demonstrated, that "whatever tends to impair the functions of the brain, weakens the power of *perception*, and by consequence lessens the power of the impressions produced." "If you

(1) Styles on 'The Stage.' (2) Dr. Grindrod.

take the brain of an animal, or of a man, and put it into alcohol, that hardens and preserves it; it is a remarkable fact stated in the 'Psychological Journal,' that the brains of drunkards are really hardened and diminished." And hence we find drink and crimes of the blackest dye go hand in hand together.

(A) *Temperance has invariably assisted in the progress of religion*; in many cases it has proved a kind of John the Baptist, preparing the way of the Lord. Well might the Rev. Hugh Stowell say in his lecture to young men, "Oh, that the millions spent in intoxicating liquors and criminal indulgences were saved from Satan and hell, and poured into the channels which send forth the waters of life to irrigate and fertilize the boundless wilderness of the world! Let Christendom rise to the standard of Christianity, and the infidel will be silenced, and the scoffer put to shame."

Look at the facts of the case. A Sunday school in Cornwall numbered three hundred and eighty children. Temperance principles were introduced, and in one year another school-room was built and seven hundred children added.

A miner's family of seven children, once running wild and ragged on the Sabbath.

while the father was at the ale-house, are now well attired, attend chapel and school, and hold family worship. Another family of nine, the father a smith, an excellent workman, with his children in rags and scarcely a book in the house, are now well dressed, sent to school, have Bibles and hymn books—parents attend the house of God regularly, *and have houses of their own.*

In a district near Leeds, four hundred and eighty drunkards became reformed through temperance principles. Three hundred of whom “added to temperance, *godliness* ;” fifty became Sabbath school teachers, and upward of a thousand children joined the Sunday school ranks whose parents had forsaken the error of their way.

Temperance has in this as in many other ways proved itself to be a

(B) *Handmaid to religion.* From the earliest history of the movement, this has been abundantly confirmed by statistics gathered from all parts of the country, and still more recently we may refer to the name of Mrs. Wightman, whose works entitled “Haste to the Rescue” and the “Annals of the Rescued,” are full of facts of the most cheering character ; and perhaps still more strikingly is this truth

illustrated by Mrs. Bayley, in her "Ragged Homes, and how to Mend them." In the midst of a district once vile and degraded, there now stands a place of worship capable of seating over one thousand people, with a church gathered together from the most unlikely material. During the week-days in the 'Workmen's Hall,' many persons may be seen, "clothed and in their right mind," standing monuments of the power of the temperance pledge to rescue the fallen.

"I had the pleasure," said an Independent minister the other day, "of giving the right hand of fellowship to six reclaimed drunkards who were brought under the sound of the Gospel, through the temperance society, in connexion with our place.

The day of judgment will alone reveal the number who have thus been rescued from the paths of sin and led to the "Lamb of God." A consistent life and conversation on the part of many such reclaimed ones, has been often largely blessed to numbers of their old pot companions, who, had it not been for this 'mighty lever,' in all human probability might have gone down to a drunkard's grave, and a drunkard's doom.

(c) *Intemperance has always been a hindrance*

to the progress of religion. On the one hand, it has *prevented* the reception of the truth, and on the other, *robbed the Church of its converts.* From the day when it was said that ‘the priest and the prophet have erred through strong drink,’ down to the present time, what tongue can tell or pen describe the ruin both to body and soul which these drinks have wrought? Need we wonder that the following things were said at the clerical conference, held in London, in 1863.

The Rev. Talbot Greaves, M.A., remarked, “Drunkenness is the champion of all other sins, and if it could but be slain, a host of sins would at once be put to flight. What victories would the Church of Christ then win, and what results would they, as ministers, reap from their long and sorrowful sowing time.”

The Dean of Carlisle, Rev. F. Close, said, “I believe that if there is one thing which can be proved more clearly than another, it is that if, for the love of the people and for the love of humanity, a man would only exercise a little self-denial in the matter of total abstinence, it would be one of the very best things he could do, both for his body and soul, as well as for his country.”

The Rev. Thomas Hutton, M.A., rector of

Stilton, remarked, "I am quite satisfied that England will never occupy the position which as a Christian country she ought to be in, till the great stumbling-block of drunkenness has been removed."

The Rev. Robert Maguire, M.A., incumbent of Clerkenwell, remarked, "If through the means of the total abstinence movement we can, by God's help, bless some homes in our parishes, restore peace to some husband and wife, and give bread to some starving children, it is worth our while, as men, not to say as clergymen, to assist in this great moral and social effort for doing good."

The Rev. H. J. Ellison, M.A., vicar of Windsor, said, "We should all remember that this work is God's work, and if we join in it with earnest and continued prayer, I have no doubt that before many years are past, the country, which by the exertions of its Christian men has got the great slavery question settled, will be also delivered from the curse which has so long rested on her brow of being a nation of drunkards."

"We were all comfortably clothed when my husband was a teetotaler," said a woman to a temperance missionary. "Yes," said her son, who was listening, "I used to go to the Sun-

day school, but since father broke his pledge I have had no clothes to go in, and I don't like to go in these!" Might not such cases be multiplied by thousands?

The following, also written more than twenty years back, by a moderate drinker, also reveals a fearful state of things :—

"It is our settled conviction that more of our ministers and members have been degraded by the sin of intemperance, than by any other ; *we verily believe that this single sin is destroying more souls than all the ministers in Great Britain are instrumental in saving.*"—*Wesleyan Chronicle*.

If only *half* this statement be true, what an awful fact for the consideration of all who are interested in the salvation of immortal souls. Can it be true Christians coldly stand by and look on?

"Perhaps one of the most striking proofs in confirmation of this, is that of the 'Report to the General Assembly of the Church of Scotland by their Committee for the Suppression of Intemperance, 31st May, 1849'—a volume of 200 pages, containing returns relative to the social and religious condition of the 478 parishes of Scotland, furnished by the parish ministers respectively.

The following facts are established by these returns :—

First.—That the *absence* of public-houses in a district, or their extreme rarity, is *accompanied by an almost total absence of drinking, and its results.*

Second.—That the *presence* of many public-houses is attended by the presence of *much drinking, and its sequential evils.*

Third.—That the *increase* of public-houses, or other facilities for drinking, is followed by a proportionate increase of drunkenness and debauchery.

Fourth.—That the suppression, or *decrease*, of public-houses or dram-shops, or *the diminishing by other means of the facilities for drinking*, is followed by a corresponding improvement in the drinking habits and morals of the population.”(1)

The Rev. R. H. Muir, the convener, in his report to the Assembly, thus admirably sums up the evidence :—

“The returns made to your committee’s inquiries clearly prove *that the intemperance of any neighborhood is uniformly proportionate to the number of its spirit licenses.* So that, wherever there are no public-houses, nor any shops

(1) Dr. Lees’s Prize Essay.

for selling spirits, there ceases to be any intoxication. The recklessly multiplying of what are thus evidently *so many centres of a vicious influence cannot but be regarded as a public calamity*. It forces temptation upon the people at every step, and actually brings to bear upon them all the active efforts of an excessive competition in a lucrative trade, for stimulating their practice of a ruinous vice. Your committee, therefore, strongly feel, and would respectfully submit, that the influence of *national customs*, and the force of many *outward circumstances*, which lead to the formation and indulgence of intemperate habits, are indeed appalling, and do give to the vice of intemperance (so ruinous in itself) a very alarming pre-eminence among the social evils which call for anxious care on the part of the Church, in the use of means for their suppression."

Even after success has attended the efforts of the missionary, the minister and the Sunday school teacher,

(D) *Drink robs the minister of the fruit of his labors*. Says the Rev. Dr. Guthrie, "I have seen no less than ten clergymen with whom I have sat down at the Lord's table, deposed through drink." Rev. W. Jay, of Bath, says, "in one month, not less than seven dissenting

ministers came under my notice, who were suspended through intoxicating drinks."

At the conference of Primitive Methodists, held at Sheffield, in 1862, the Rev. S. Anthliffe said, that during the past year, their body had lost 1,800 members by death, but by expulsion, *chiefly owing to intemperance*, between 3,000 and 4,000. If this be true of a denomination where nearly all the officers and members are teetotalers, what must be the aggregate ravages of strong drink in churches where the ministers and officials *sustain and sanction* the drinking usages of the world?

Rev. W. R. Baker.—"That four out of five of the cases of church discipline have occurred through drink; that from the same cause, thousands forsake the pale of the Church yearly."

This will be strikingly illustrated if we look at

(E) *The influence of drink on the Sunday school* :—

The following extract of a letter from a Sabbath School teacher to Thos. Beggs, Esq., author of an "Essay on Juvenile Depravity," speaks for itself :—"The class I was in consisted of about seventeen or eighteen scholars, and I am sure that twelve of them became sots. Some remain so to this day, a pest to the neigh-

borhood, a disgrace to the borough, and a trouble to their families. It has been, unfortunately, my lot to sit, at one time or another, in the tap-room with eight or nine of my former fellow-scholars." He adds, "My own intemperate habits were formed during the time I was a teacher in the school." And still further, "Oh, sir, if Sunday school superintendents and teachers could only see a small portion of the immense amount of their labors which are utterly, and I fear for ever, frustrated by this foe to human improvement (strong drink), I feel satisfied that the same love which induces them to teach the scholar would induce them to bid an eternal farewell to that article which has so long, and still continues, to lay waste so much of their labors." No language of mine can add weight to the arguments suggested by such facts.

"Between 4000 and 5000 (chiefly young) persons, have been counted entering one house with Tea-gardens adjoining, on a Lord's day evening."—*Anti-Bacchus*.

"On a Sunday evening at ten o'clock, 5000 persons were found at a Tea-garden, in the state of (what is commonly called) drunkenness.—*T. Beggs's Essay*.

“Three youths, members of *Bible Classes*, were stopped near ‘The Eagle Tavern,’ and rebuked for boisterously singing, while in a state of intoxication, the hymn, ‘*There is a happy land, far, far away.*’ They had learned it for singing at a chapel on the following day.”—*An Eye-Witness*.

“On the morning of the New Year, while standing at a corner of the public market, in about half-an-hour, we counted 14 boys, mere children, passing, under the influence of intoxicating drink.”—*Mr. McDonald, City Missionary, Aberdeen*.

“Out of eight Teachers seven were ruined through drink.”—*Rev. W. Wight, B.A.*

We thus see that the work of education is both undone and retarded.

“Out of 100 children in our Ragged Schools, 99 are the children of drunken parents.”—*DR. GUTHRIE*.

The Sunday School Teachers' Magazine, Nov., 1846, states “that out of 100 boys taken from a school register, 99 had become drunkards.”

(F) *The influence of drink on the work of the missionary.* Although we are constantly being reminded by facts around us of the close connection between strong drink and irreligion, it is not often that we have the opportunity of

proving so clearly as we now have, that this is not a thing peculiar to our own beloved country, but alas! true of other lands; and that everywhere and in proportion to its prevalence, drink sheds the same blighting influence upon the operations of all those moral and religious efforts which are in operation to elevate and save the people, testifying that it is still true, as Mr. Buxton remarked years ago, that this is "the mightiest of all the forces that clog the progress of good." Even should the missionary be successful in gaining converts and starting the manifold means of civilization, the fact that the drink is as a rule introduced at the same time, proves a barrier of no ordinary magnitude, and every now and then evidence arises from the most unlikely sources, teaching the Christian churches (if they would be willing to learn) that, until they as a body set their faces against the manufacturing, using, and sending strong drinks with the missionaries, we stand in danger of realising in all their fearful truthfulness, the emphatic words of the late Arch-deacon Jefferies, "that our missionaries (through this cause) may become to the people among whom they go a curse instead of a blessing;" while if, on the contrary, they

set the example of temperance, and frown down the liquor traffic with all its abominations, they may reasonably expect to realise ample reward for their labors. It would not be so much to be wondered at, that when a revival of religion takes place (as at Jamaica, for instance, recorded in the Wesleyan missionary notices for May, 1861) the places of worship become well attended, and a spirit of earnest religious devotion is manifested; among the fruits too we find it stated "that open immorality disappears,—*public houses are closed*," such a state of things only being another illustration of the truth of a remark so often made, that "the struggle of the school, the library, and the church, with the gin-palace and the beer-shop, is but a development of the war between heaven and hell."

We have been led into these observations by perusing, quite by accident, a few numbers of the Wesleyan missionary notices, and while we cannot but rejoice that so much good still continues to crown the labors of the faithful men who go forth as it were with their lives in their hands, to rescue their fellow men from degradation, ruin, and woe, still we cannot help regretting that the teachings of history and past experience have not been incorpo-

rated by them into their movements, and that, as a body, they are not yet found advocating and enforcing the claims of true temperance ; inasmuch as it is again demonstrated plainly by them, as well as by the united testimony of ministers and missionaries at home, that teetotalism is a mighty lever for removing a great stumbling-block out of the way on the one hand, as well as handmaid for the furtherance of the Redeemer's kingdom on the other. Under these circumstances we think we cannot do better than present a few extracts from the periodical referred to, bearing in mind, however, that they form only a part of the letters sent home by the missionaries whose names they bear, and that of course they have no immediate connection the one with the other, beyond the fact of their representing the same body of Christians.

1. *Obstacles in the way of progress.*—Rev. J. Calvert, Fiji. “This place has always been trying, but is so now especially, *with the grog shops lately opened.*” November, '60.

Rev. W. Impey, Albany. “It so happened we met the chief returning from a *beer party*. He, however, was too much under the influence of the abominable compound to make an interview very agreeable to me.” Feb., '61.

Rev. J. Lingden, Kaffraria, speaking of a wealthy native, says, "He attended a large *beer party* on *Sabbath*, and was speared to death." February.

Rev. J. T. Daniel, Bechuana Country, "while on his preaching tours, describes a place where two women, *intoxicated*, quarrelled, fought, fell over a precipice, and were smashed to pieces." August.

Rev. J. France, Western Africa, describing the execution of a man, says "that a calabash of *palm wine* and *two tumblers of rum* were given him, and he was then decapitated." September. A strange comment upon the oft-quoted text—"Give strong drink to him that is ready to perish."

2. *It robs the Mission Church of converts.* Rev. W. Berry, Natal: "After the morning service a person who had once been a member of our society, and highly respected by all who knew him, *but who had fallen through drink*, came to him," &c. December.

Rev. W. C. Holden, Queen's Town, states three facts in connection with the Mission. "1st. That it is about eight years since it was established. 2nd. The sure and steady manner in which civilisation followed; and 3rd,

that although a *few years ago* the Tambookie Kaffirs had not become victims of intoxicating drinks, nor would spend their money to purchase them, *now they drink to an alarming extent*, so that the number of filthy, debauched, and riotous natives about the spirit shops is truly awful, and it is fast exterminating the race, as well as grafting the worst forms of European vice upon the native stock." October.

Who is responsible for this change? may well be asked. *Now* drink and missions, *then* sobriety and heathenism.

3. *Temperance and Revivals close the grog shops.*

Rev. T. Fox, Labrador: "The Methodists here strictly observe the Sabbath, and also lead the van in the Temperance cause." January.

We wish we could say the same of them at home.

Rev. W. Tyson, after a general description of the revival in Jamacia, says, as one of the results, that "the rum shops have been entirely deserted." January.

Rev. J. Peet, Bathurst, West Africa: "One who was a local preacher and leader for many years, fell into sin, *and so far forgot the Lord as to open a grog shop*, and whom I have re-

peatedly warned of his danger, and exhorted to 'cease to do evil,' has now, by the blessing of God, abandoned that *questionable mode of gaining a livelihood*, and determines to 'sin no more.' " January.

This is a practical application of a very remarkable passage in John Wesley's "Sermon on the Use of Money," vol. ii., p. 121 :—

"Neither may we gain by hurting our neighbor in his body. Therefore we may not sell anything which tends to impair health. Such is eminently all that liquid fire, commonly called drams, or spirituous liquors. It is true, those may have a place in medicine ; they may be of use in some bodily disorder (although there would rarely be occasion for them, were it not for the unskilfulness of the practitioner). Therefore, such as prepare and sell them only for this end may keep their conscience clear. But who are they who prepare them only for this end? Do you know ten such distillers in England? Then excuse these. But all who sell them in the common way, to any that will buy, are poisoners-general. They murder his Majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell, like sheep ; and what is their gain? Is it not the blood of these men ?

Who then would envy their large estates and sumptuous palaces? A curse is in the midst of them: the curse of God cleaves to the stones, the timber, the furniture of them. The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell. Blood, blood is there: the foundation, the walls, the floor, the roof, are stained with blood! And canst thou hope, O thou man of blood! though thou art ‘clothed in scarlet and fine linen, and farest sumptuously every day,’ canst thou hope to deliver down the fields of blood to the third generation? Not so; for there is a God in heaven; therefore thy name shall be rooted out. Like as those whom thou hast destroyed, body and soul, ‘thy memorial shall perish with thee.’”

In his ‘Rules of the Society of the People called Methodists,’ he also says:—

“It is expected of all who continue therein, that they shall continue to evidence their desire of salvation—first, by doing no harm, by avoiding evil of every kind—especially that which is most generally practiced, such as drunkenness, *buying and selling spirituous liquors, or drinking them*, unless in cases of extreme necessity.”

Finally, as he legislated so he executed; for

in his 'Journal,' March 12, 1743, he records that when visiting the society at Newcastle, he "excluded from the society seventeen persons for drunkenness, and *two for retailing* spirituous liquors."

Would that all preachers were as faithful. Such teaching would be considered by some very strong doctrine, yet no stronger, as we have seen, than Wesley himself employed.

Rev. W. Hodgson, Clarendon, Jamaica. "The work of God continues to prosper. Amongst others are some of the most abandoned sinners, *drunkards* and the like. *Two rum shops have been closed*, and those who continue such places declare they must close also, as rum cannot be sold. These establishments, like the gin-palaces in London, have long been the bane of the Island." March.

Rev. G. Blencowe, Natal, speaking of the progress of trade as a result of Mission work, says that "Mr. Cato, a shipowner, showed him the total of four years' freight, amounting to more than £27,000, of which there has been *no powder, guns, nor spirits*, but all honest, useful manufactures." May.

Such are some additional facts serving to illustrate the importance of urging upon all who have any influence with our missionary

institutions, the necessity for a determined hostility to this great enemy of man.

Let us have one or two more testimonies. The *Rev. Mr. Ellis* said, "Since the introduction of Christianity to the Sandwich Islands by missionaries, there is no means which the enemies of morals and religion have employed more extensively and perseveringly, for the purpose of counteracting the influence of Christian instruction, and corrupting and degrading the people, than the importation of spirituous liquors ; and no means of evil have been employed with more injurious effects." The *Rev. J. Williams* said, "In my absence a trading captain brought a small cask of spirits ashore, and sold it to the natives. This revived their dormant appetite, and like pent-up waters the disposition burst forth, and, with the impetuosity of a resistless torrent, carried the people before it, so that they appeared maddened with infatuation." *Arch-deacon Jeffreys* said, "Among the converts to Christianity, many had fallen through strong drink ; for when once the natives broke caste and became Christians, they were no longer restrained from the use of strong drinks, and they became far worse than if they had never embraced Christianity. For one really con-

verted Christian, as the fruits of missionary labor, the drinking practices of the English had made *one thousand* drunkards!"

With these things before us, need we be surprised that at a conference of ministers at Manchester, the following declaration was unanimously adopted? and since then it has been signed by upwards of 2000 ministers of all denominations:—

“We the undersigned, ministers of the Gospel, are convinced by personal observation within our own sphere and authentic testimony from beyond it, that the traffic in intoxicating liquors as drink for man is the immediate cause of most of the crime and pauperism, and much of the disease and insanity, that afflict our land; that everywhere, and in proportion to its prevalence, it deteriorates the moral character of the people, and is the chief outward obstruction to the progress of the Gospel; that these are not its accidental attendants, but its natural fruits; that the benefit, if any, is very small in comparison with the bane; that all schemes of regulation and restriction, however good so far as they go, fall short of the nation's need and the nation's duty; and that therefore, on the obvious principle of destroying the evil which

cannot be controlled, the wisest course for those who fear God and regard man is to encourage every legitimate effort for the entire suppression of the trade, by the power of the national will, and through the form of a legislative enactment."

(G) *Influence of Temperance on Home Missions.*

"SALTAIRE : near Bradford, in Yorkshire.

1. *Area* : About half a mile each way.

2. *Population* : About 3000 souls.

3. *Employment* : But one man, the registrar of marriages, living in the place, who is not employed by Salt and Co., as mechanic, joiner, warehouseman, or mill-hand.

4. *Habits* : Strictly honest, industrious and sober. *Drunkards and drunkenness rare. Crime trifling. Pauperism almost unknown.* About twelve aged persons have been in the receipt of parochial relief.

5. How long has this been the case? About *ten years.*

The condition of the people is first class, as working people. I took a walk up and down the streets, looked into many of the houses, in all of which cleanliness and comfort prevailed. The women were all well-dressed and tidy.

The average attendance at the Baptist Chapel, built by Mr. Salt, is 500 adults ; at the Wesleyan Chapel, in Shipley, above 500. Many go to Shipley Church, and the Baptist and Primitive Methodist Chapels in Shipley.

There is a Savings' Bank in the place, with deposits to the amount of nearly £1,000. Very few of the men are in the habit of going even the short distance to Shipley, for the purpose of getting intoxicating drink."

"In the village of SCORTON, near Lancaster, there are but about two families who do not regularly attend the Wesleyan chapel. The late George Fishwick, Esq. (a man of great wealth and influence), had a strong abhorrence of liquor-shops, and conducted his own house on strictly temperance principles. He encouraged the working people by all means to abstain from spending their 'money for that which is *not* bread.' As the village was not wholly in Mr. Fishwick's hands, *two attempts were made to establish a public-house ; but the people would neither go nor send to it ;* so it was soon closed, and the village is free from the nuisance to this day. Now, what is the state of this village? *Pauperism is almost unknown. There has only been one case of crime before the magistrates for twenty years, and then the whole*

village felt itself disgraced, though the breaker of the law was a stranger among them. *If a policeman happens to pass through the village, the children run out to look at him as a curiosity.* There is a Wesleyan day school, of which the people make good use, and a large and well-conducted Sunday school. The chapel is filled with devout and attentive hearers, their easy circumstances being plainly manifest in their clothing and general appearance. *What Scorton is without a public-house, thousands of villages will soon become when we get the Permissive Bill."* (1)

10. *Drink has been the curse of all classes.*

Mr. CHARLES BUXTON, the brewer, has admirably expressed this fact.

"It would not be too much to say, that if all drinking of fermented liquors could be done away, crime of every kind would fall to a fourth of its present amount, *and the whole tone of moral feeling in the lower orders might be indefinitely raised.* Not only does this vice produce all kinds of wanton mischief, but it also has a negative effect of great importance. It is the mightiest of all the forces that clog the progress of good. It is in vain that every engine is set to work that philanthropy can

(1) Dr Lees's "Condensed Argument."

devise, when those whom we seek to benefit are habitually tampering with their faculties of Reason and Will—soaking their brains with beer, or inflaming them with ardent spirits. The struggle of the School, the Library, and the Church, all united against the beer-house and the gin-palace, is but one development of the war between heaven and hell. . . . It is, in short, intoxication that fills our gaols. It is intoxication that fills our lunatic asylums. And it is intoxication that fills our workhouses with poor. Were it not for this one cause, pauperism would be nearly extinguished in England.”

LIVERPOOL AND MANCHESTER COMPARED.—THE POWER OF MAGISTRATES.—The magistrates of Manchester have, for several years, acted on the principle of considering the necessities of the locality in granting licenses, and the comparison between the results in the two towns is very significant :—

	Population.	Public houses.	Beer shops.	Cases of drunk & disorderly.	Assaults.	Indict- able Assaults.
Manchester	357,979	484	1826	3,206	2114	53
Liverpool	443,938	1704	918	13,914	3266	167

The increase in the cases of drunkenness, in the year 1863 over the year 1861, was, in Liverpool alone, 4,082, while the whole of the

remainder of the country exhibited a decrease of about 100. In indictable offences in the year 1863, Manchester showed 523 *less* than in 1862, while Liverpool showed 456 *more*. The cost of police during 1863 was, for Manchester, £39,476, for Liverpool, £69,056.

“*To what extent does this vice prevail? It prevails more or less in all classes and in every rank. Not in the highest circles in the grossest form, for it is no longer fashionable to get openly ‘drunk’ and boast of it—but in its modified ‘disguise,’ its preparatory stages, it is not at all infrequent. Amongst literary men we have, in our time, known many examples. Several of the very first writers of the day are, or have been, victims of alcoholic or morphinic excitement. The past generation yields a terrible catalogue—PORSON, BYRON, HAZLITT, CAMPBELL, COLERIDGE, LAMB, JEFFREYS, WILSON, HOOK, HOGG, SCOTT, THOM, CARLTON, MAGINN, TALFOURD, JERROLD, and many others. At the Universities, both of Britain and Ireland, drinking and its kindred vices of dissipation and gambling are notoriously common. In the army and navy, witness some recent disgraceful escapades.*”(1)

“I say boldly that no man living, who uses

(1) Dr. Lees's Prize Essay.

intoxicating drinks, is free from the danger of at least occasional, and, if of occasional, ultimately of habitual excess. I have myself known such frightful instances of persons brought into captivity to the habit, that there seems to be no character, position, or circumstances that free men from danger. *I have known* many young men of the finest promise, led by the drinking habit into vice, ruin, and early death. *I have known* such become virtual parricides. *I have known* many tradesmen whom it has made bankrupt. *I have known* Sunday scholars whom it has led to prison. *I have known* Teachers, and even Superintendents whom it has dragged down to profligacy. *I have known* Ministers of religion, in and out of the establishment, of high academic honors, of splendid eloquence, nay, of vast usefulness, whom it has fascinated, and hurried over the precipice of public infamy, with their eyes open, and gazing with horror on their fate. *I have known* men of the strongest and clearest intellect, and of vigorous resolution, whom it has made weaker than children and fools. *I have known* gentlemen of refinement and taste, whom it has debased into brutes. *I have known* poets of high genius, whom it has bound in a bondage worse than the galleys,

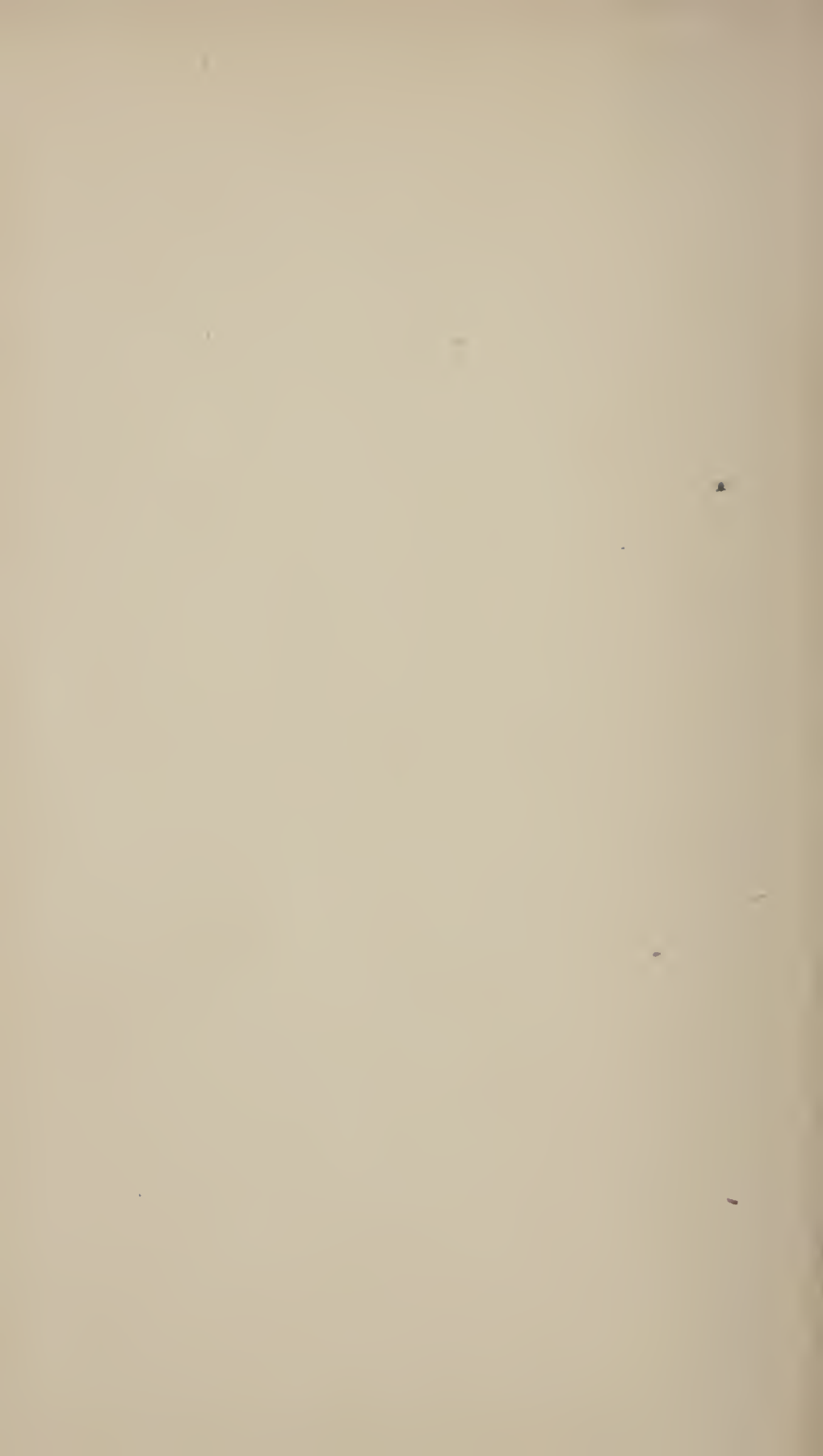
and ultimately cut short their days. *I have known* statesmen, lawyers, and judges, whom it has killed. *I have known* kind husbands and fathers, whom it has turned into monsters. *I have known* honest men whom it has made villains. *I have known* elegant and Christian ladies whom it has converted into bloated sots.”(1)

ALCOHOL IS DOOMED.—The temperance reformers have a very difficult task to perform. They have undertaken to hew down and uproot the great and ancient tree. It is a devil-planted and devil-tended tree. It has existed and flourished for thousands of years. It has struck its roots deep down into the very heart of civilized life ; it is nourished by the rich blood of thousands of annual victims : it is watered with the copious tears of numberless wives and children, mothers and sisters, widows and orphans ; it is waving its death-bearing branches far and wide over the families of our fatherland ; it enchains the senses by its narcotic influence ; it drugs the reason to torpitude by its intoxicating fruit ; it throws up the reins to the maddened passions to rush headlong on their unbridled course ; it gathers under its pestilential shade tens of thousands

(1) E. Baines, M.P.

of its deluded victims, from the respectable moderate drinker to the besotted drunkard. What a task have they undertaken to perform ! This tree of death is not only rooted with vast strength, but it is defended by thousands interested in its existence ; it is protected with great vigilance by a host of malsters, distillers, brewers and publicans ; it is favored by a government that draws a vast revenue from its produce ; it is excused by myriads of moderate drinkers, saints, and sinners, men and women, old and young. “Pull it down !” say these men in scorn ; “as well might a few idle boys attempt to demolish the fortifications of a strong city by pelting them with thistledown and feathers, as you try to abolish the use of alcohol by your teetotalism. Pull it down ! Would you attempt to effect what Christianity has failed to accomplish, and the Church is unable to perform ? What presumption ! It is almost profane to attempt such a work by your means. You should preach the Gospel, seek to convert men’s souls by the truth, and get them full of the Spirit of God, in order to convert sots into sober men !” Such are the opinions of some of our pious opponents. We pronounce this to be offensive cant ; it consists in lamentations and whinings about an evil

which the objectors do not strenuously strive to remove. But in spite of such sneers the teetotalers will go on with their work. With the brawny arm of firm resolve ; with the keen axe of truth ; with the untiring perseverance of genuine benevolence ; with the dauntless courage of duty, they will go on, making the whole region ring with their repeated strokes, until this Upas tree trembles and crashes to the ground amidst the rejoicings of humanity. "A consummation devoutly to be wished," sneer the opponents of the temperance movement.—"A consummation *sure to come*," respond the earnest workers in the glorious cause. For depend upon it, sooner or later, this giant evil must fall. It is condemned by Reason and Science, Scripture and Experience ; all the main props of its support have been proved to be unsound. Why should it be allowed any longer to exist? Resolve then, that, God helping you, *not a single stone be left unturned for the final overthrow of the greatest enemy of our race*, and so hasten the time "*when every knee shall bow and every tongue confess, that Jesus Christ is Lord, to the glory of God the Father.*"



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